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JANUARY
1949

VOLUME XXV
NUMBER FOUR

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By Earl Riney

You do not have to agree with one to be agreeable.

* * *

A speaker ought to be the first person to know when he is through.

* * *

There's nothing like a crisis to show what's really inside people.

* * *

That one word enthusiasm is a pretty good formula for doing anything.

* * *

It is wise and safe to give your opinion as such, but not as an indisputable fact.

* * *

Forcing people to admit that they are wrong is a first class way to gain enemies.

* * *

You show me a man who has held his old friends while making new ones, and I'll show you a person who has no fears for the future.

* * *

Almost without exception the person you meet is trying to win your approval. Let him succeed. He will like it.

* * *

Fortunately, anyone can learn how to persuade others. The key is forcing oneself to be interested in others — to understand their point of view.

* * *

Happy people are those who are producing something; the bored people, those who are consuming much and producing nothing.

* * *

Not only do the nature and quality of your thoughts direct your purpose in life but they also effect the physical vigor which plays an important role in your achievement.

If you feel that you have failed then analyse your failure, decide what caused it, and then—when you make your new start—make it in a field where your individual weakness won't handicap you.

* * *

Because actual superiority and feelings of superiority are so scrambled in the lives of so many individuals it behooves all of us to guard against any step that belittles.

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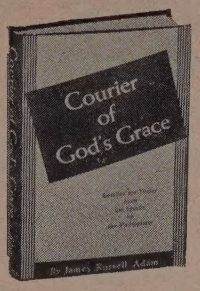

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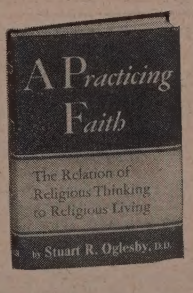

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THE EDITOR'S DRAWER

A Guest Editorial

WE LIVE OUR YEARS AS A TALE THAT IS TOLD

1948-1949

Closed are the portals of dying year,
With only its memories now to revere:
Some friends we have loved who gave us their smile
No longer are with us but lost awhile.
The years may come, the years may go,
Sometimes swift and sometimes slow:
Thus cast are all the dies of Time
As the steps of the year we daily climb:
Our years are spent as a tale that is told,
With character cast within their mould.
We ask what life may really mean?
A faded rose, a kiss, a dream!
Is it a good-bye sob at the turn of the road,
Or a brave adventure carrying a load?
It is struggle and courage and patience brave
From cradle and youth to old age and grave:
It is looking beyond the days of yore
Through the rift in the cloud to the light before.
It is the silvery mist and morning sun
Or cloud-decked night with stars agone:
It is more than paths to be daily trod
It is the upward climb to the Hills of God.

W. F. Dickens-Lewis,
St. Cloud, Minnesota.

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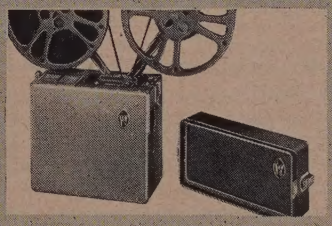

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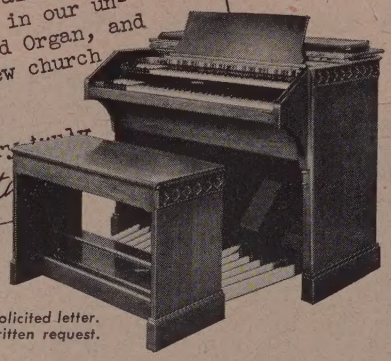

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Ministerial Oddities

Collected by Thomas H. Warner

In England it is a misdemeanor to "molest, let, disturb, vex, trouble, disquiet, or misuse" a clergyman. But the law is not observed even by the clergy. They frequently "vex" each other.

* * *

Bishop Barnes has written a book with the title, *The Rise of Christianity.* Dr. Blunt, Bishop of Bradford, compared the author with a body-snatcher character in Dickens. "He believes himself to be a pioneer of new truth, but he is only a resurrection man of dead theories. If the book had appeared in any other name—I suggest that a fitting pseudonym would have been 'Jerry Cruncher,' the resurrection man in the *Tale of Two Cities.* He reveals that he is still wallowing in the trough of scientific theory fashionable fifty years ago."

* * *

Dr. Blunt has been Bishop of Bradford since 1931. On December 1, 1936, he made another famous speech. He said of King Edward VIII, "Some of us wish that he gave more positive signs of awareness of the need of divine grace." It is generally believed that the speech precipitated the abdication of the king later that month.

* * *

Dr. Hewlett Johnson the "red dean" of Canterbury Cathedral, chided religious leaders in 1948, for being "morally behind scientists" in thinking about atomic bombs. In a sermon he took sharp issue with an archbishop's commission which expressed an opinion that the use of atomic bombs might be justifiable in certain circumstances. "Surely it is a matter of shame that a responsible body in the Christian church should urge retention of the bomb even for defensive purposes," the dean said.

* * *

In a leading article the *Daily Herald* criticized the Archbishop of York, Dr. Garbett, for a "remarkably silly" speech he made about red tape in government departments. He had said that there were three great secret societies in Whitehall, one inventing regulations, another sending out forms and a third finding mistakes people made in filling up the forms.

A correspondent wrote: "As a member of the Church of England, and a member of the Labour Party, I am astonished that Dr. Garbett should talk about forms. Apparently he has yet to learn that there are many forms in our dear old Church of England.

"A baby cannot enter the church without a form being filled in for bap-

(Turn to page 10)

CHURCH MANAGEMENT

Edited by WILLIAM H. LEACH

VOLUME XXV
NUMBER 4
JANUARY, 1949

Let's Go Exploring

EXPLORATIONS have become very popular in religious groups. Every convention or meeting we visit finds resolutions to explore one possibility or another. It is a good healthy sign, but some of the efforts seem directed far afield from the practical, every day work, of churches and members.

So we suggest: let's go exploring. Here are some studies very much needed.

First let's explore the possibilities of a new religious technique to take the place of conventions. This has been the one major method of denominations in promoting their work. But the multiplicity of conventions has become a headache. It is taking an increasing amount of energy to pump up attendance and enthusiasm. Delegates come late and leave early. Findings are inconclusive.

In this big, thriving executive world there must be some technique more in touch with the modern pulse. What we need is a committee to study the entire field to see if there is not some effective technique of promotion which will do a better job than conventions.

It is worth a study, isn't it?

Next, let's make a study to find what is causing the breakdown in voluntary group participation. Leaders tell us that it is becoming increasingly difficult to get people to serve on committees. A tired chairman is left with a tremendous job on his hand. Has a change in this respect come about during the past generation? If so, what is the cause of it? It's a question which should be faced honestly. Many things are suggested. The cynic says that religion has lost its appeal to the man in the pew. A social student insists that the human heart is willing but that there are just not enough people to match the demands of the voluntary organizations. Occasionally one hears that the professional leadership has not learned the methods of appealing to voluntary workers. The churches feel it most in the effort to get satisfactory teachers in the church school. It's a real problem, isn't it? Why not a serious study of the situation.

Let's make a study into the causes of the growing absentee roll. Most churches have more absentee members than they wish. The practically-minded officer insists that all who have made contributions for the past few months be "crossed off the list." This may not help any one into heaven but it is, at least, practical.

What is the relationship of the minister to this absentee list? Does his pastoral jurisdiction extend to members in other cities? Does he have a responsibility to see that those who leave the community are introduced to churches where they will be welcomed? Or is it purely a mathematical matter?

Sometimes it seems to us that church leaders have an unusual facility to study academic problems intensely pursuing the truth to the last minute variation; yet the same leaders back away from a study of situations which are vital in the life of the local church.

Let's go exploring.

On Madison Avenue

THE editorial pilgrimage recently took us to the Madison Avenue Presbyterian Church of New York City, where George A. Buttrick has ministered for some years. This preacher is an old friend of ours; not intimate, perhaps, but who outside of his family knows George Buttrick intimately. We were neighbor pastors some years ago in Buffalo and our paths have crossed many times since then.

Any analysis of American preachers would put him among the first half dozen. He suc-

(Turn to page 66)

The Value of Toynbee for the Preacher

*by William Forshaw**

Everybody is reading Toynbee. But here is a minister who has builded an effective study program around the contributions of this thought-provoking author.

DURING the winter of 1947-48 I held a Toynbee class. Once a month about twenty-five met in a private home to discuss *A Study of History*, the one-volume condensation of the six volumes in which Toynbee presents "a single continuous argument as to the nature and pattern of the historical experience of the human race since the first appearance . . . of civilization." Several in the class had their own copies of the abridgement, and one or two had dipped into the original work. They read faithfully beforehand that part of the book which I had announced would be discussed at the meeting, as, for example, The Comparative Study of Civilizations. Usually, I spent forty minutes or so in an exposition of it, and then invited questions and comments. The meeting lasted about an hour and a half. Enthusiastic to begin with, the class was more so at the end of the winter. It was an enriching experience both for them and for me. We shall resume the study in the winter of 1948-49.

An excellent companion volume, also by Toynbee, *Civilization on Trial*, with such attractive chapters as Christianity and Civilization and The Meaning of History for the Soul, represents the more recent thought of Toynbee in the light of World War II, the other work having been finished in 1939. This later book helps one in the understanding of *A Study of History*.

Let me make three preliminary observations.

1. It was a great experience to learn something about Toynbee himself: a master of the classics of the world, in particular Hebrew, Greek, and Roman; an historian who is steeped in the history of every land and every sort of culture; an expert not only in seeing the full import of mythologies, Egyptian, Babylonian, Chinese, Greek, Roman, but also in relating them to Hebrew mythology and Christian allegories; an agent of the British Government in its foreign policy; a world traveller of remarkable powers of observation, insight, and sympathy; a loyal friend of the Christian church and actually an ambassador of Christ.

2. It was a great experience also to become familiar with his style of writing: poetic, mystical, discursive without being verbose, rich in Biblical phraseology, choice in apt quotations from ancient and modern authors in poetry, philosophy, religion, art, fiction, and politics. He is a challenging model to a preacher who seeks clarity, force, beauty, and persuasiveness in his style; who wants to marshal his facts in an orderly progression; to grasp the salient points in an argument and to drive to an overwhelming climax. Toynbee makes a preacher word-conscious and compels him to a diligent use of a dictionary, besides giving the pleasure of reading superb prose.

3. It was a great experience to see Toynbee's broad and deep foundations for upholding the pre-eminence of Christ as the Saviour of the world. While being thoroughly conversant with the writings of Confucius, Buddhism, Hindu mystics, the Prophets of the Old Testament, and being eminently fair to them all, Toynbee has a magnificent faith in the power of Christ alone to save the world from sin and disaster. He treats all truth with genuine hospitality; he pays deep respect to every national literature, ancient and modern, and extracts from it immense values for himself and his readers; but none, Toynbee avers, can compare with the Gospel in dealing with the real moral and religious problems of man and pointing to the only solution for them. With new impressiveness we read John 3:16 when he quotes it near the end of the book.

II

Every minister who prays to be a workman that needs not be ashamed, rightly dividing the word of truth, is on the look-out for fresh inspiration in his work. Preaching can become a weariness to the flesh unless a minister is continually replenishing the springs of his mind. Professionalism may tie him to ecclesiastical authorities on preaching, and perhaps questionable aids in sermon-making. The former promise good, plain food for the homiletical brain, but it may grow stodgy in time; the latter, with their appetizers at a cheap rate, threaten to deplete the vigor of the mind. Toynbee, though not a theologian, has a profound interest in theology and a fine skill in treating it in non-professional language. He is not a preacher, but one often thinks he ought to be, for his frank and arresting sermonic facility would hasten the coming of the Kingdom of Christ wherever was his pulpit.

Toynbee would be an excellent appendix to the long series of the Yale Lectures on Preaching. There need be no set patterns for sermons: the larger the variety of patterns the better for a congregation as well as a preacher. In losing elasticity in the forms of proclaiming the Gospel a minister reduces the power of his appeal, especially in a long pastorate. He should be always bringing treasures both new and old out of the truths which are entrusted to him. Toynbee is a reliable Reserve Bank for that purpose. Let us now see how that would be.

1. Toynbee cultivates a preacher's historical imagination. All the facts, events, and thoughts with which a minister is primarily occupied belong to a distant past, to lands far removed from his home, to peoples vastly different from himself. To live imaginatively in the third millenium before Christ; to feel at home in ancient Egypt and Babylonia; to know the world of the Greeks and the Romans when the Book of Daniel was written; when Jesus lived and St. Paul preached and established churches: all requires rare powers of imagination. Without them how can a preacher speak with authority of the thoughts that were in circulation then, the forces that were moulding human society and setting the course for the early church? Only so can he accurately gauge the relation of Genesis or Exodus to our times, the relevance of the prophets to our own social and political plight, the true pertinence of the ethical teaching of Christ to our own personal and racial tensions.

Fault is often found with a preacher's public reading of the Scriptures. May it not be because he does not live in the passage he is reading, that he does not realize the actual circumstances in which it was written? Also, a lot of preaching misses the mark because in it is little or no kinship between the past and the present. When and where is human experience repeated in such a way that its recur-

*Minister, Union Congregational Church, La Jolla, California.

rence is of universal and permanent moment to men? A familiarity with Toynbee offers many illustrations of this recurrence, and improves one's facility in treating the great problems of mankind today. In listening to a preacher men like to feel that he knows man: his nature, his proclivities, his weaknesses, his points of power, the recurring pit-falls into which he stumbles, and his spiritual resources; in particular, his reliance on the treasures which are in Christ. As one volume of such knowledge *A Study of History* could hardly be surpassed.

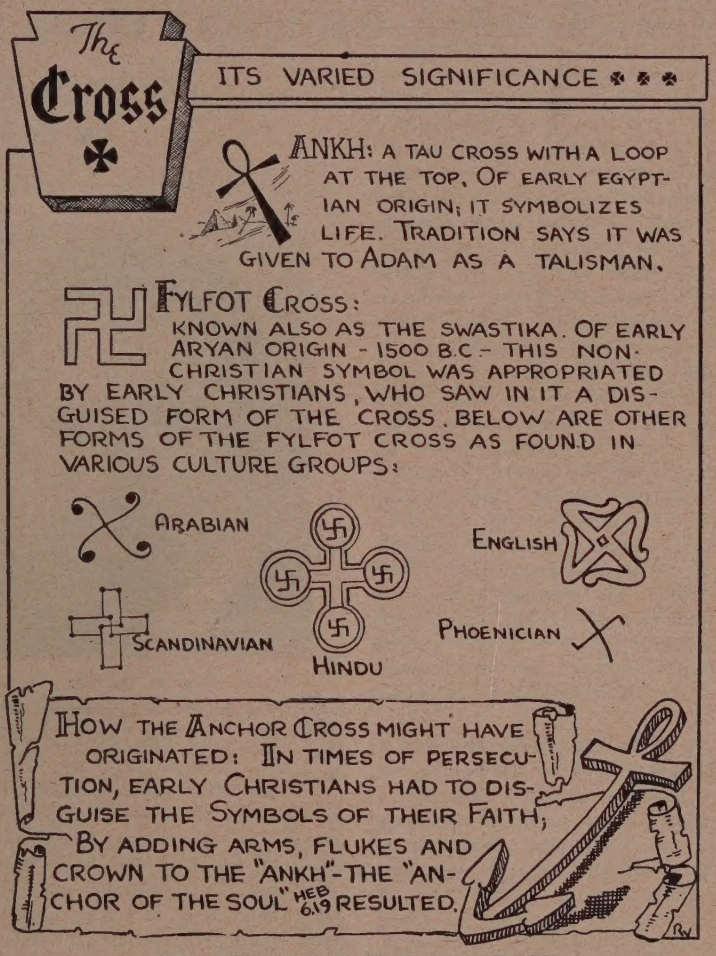
II. Toynbee supplies the preacher with striking illustrations for sermons. In presenting the challenge of the environment he has paragraph after paragraph of fascinating stories to illustrate the stimulus of hard countries, of new ground, of blows, and of pressures: how it was on the treacherous Yellow River and not on the more tractable and navigable Yangste that the Sinic Civilization came to birth; how the Athenians achieved greatness because of the initial poverty of their lands by means of olive-cultivation and the exploitation of the sub-soil, creating potteries and using their quarries as an incentive to their marvellous sculpture. His allusions to the Phoenicians and the reason for their superiority to their neighbors the Philistines; and then his explanation of the spiritual discovery of monotheism, a far greater feat than the physical discovery of the Atlantic by the Phoenicians, by the dwellers in the hill-country of Ephraim and Judah, who lived in a more formidable environment than the Phoenicians: what a fertile field of illustrations for the alert preacher who knows the forceful appeal which apt and cardinal historical references make to a congregation if used in a skillful attempt to elucidate a timely truth from the Bible.

Illustrations for sermons on new ventures in life, deep disappointments, sudden sorrows, prolonged hardships, the trials of faith and hope: they abound in rich variety in Toynbee, and if used would invest a sermon with larger dimensions of thought, application, and authority. They would be a welcome contrast to the all-too-common anecdote or trivial, passing incident gleaned from a newspaper or a magazine or a book of easy reference for the preacher who is willing to follow the line of least resistance in his homiletics. Illustrations should seem to grow naturally out of a sermonic theme, or at least have some kinship with it, and Toynbee's thought is never far from the spirit and outlook of Holy Scripture, and therefore can easily be wrought into a sermon.

III. Toynbee is full of suggestions for timely sermons. Take, for instance, his observations on race, with particular reference to the American Negro; his enthusiastic appraisal of the unique contribution of the Negro to our culture through his spirituals and his religious sensibilities: who could read that and not be stirred to deeper reflection on how to relax the racial tensions of our day? Fresh, timely, authoritative, objective and impartial thought on a people who are of immense economic significance and whose future should be of growing concern not only to Washington but also to Zion.

Or, take the problem of our modern technics in relation to human values: always a timely subject for a sermon, to promote a more spiritual and humane conception of man: Toynbee will stimulate a preacher to more powerful and enlightened presentations of the message of Christ, the heart of which He signified when He read in the synagogue the passage from Isaiah on the release of the captive and the recovering of sight for the blind. Not impulsive or indignant opinions, but intelligent, well-designed ideas on the industrial oppression of mankind will emerge in the heart of him who can trace the origin and gradual development of those technics, and who has sound information on their actual effects on men and women now.

Another subject of enormous weight today is the creative personality and the creative minority: the remnant, in the word of Isaiah, the few, in the word of the Master of men. The spiritual leader, the spiritual community, beloved as it may be, still represent a minority and still are creative: they need the courage that comes from realizing to the full that they are in a long succession of those who have served God and Christ faithfully in their day and have not been ashamed. A sermon on that now and then would be most timely for those who are "chosen."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ITS VARIED SIGNIFICANCE
ANKH: A TAU CROSS WITH A LOOP AT THE TOP. OF EARLY EGYPTIAN ORIGIN; IT SYMBOLIZES LIFE. TRADITION SAYS IT WAS GIVEN TO ADAM AS A TALISMAN.
FYLFOT CROSS: KNOWN ALSO AS THE SWASTIKA. OF EARLY ARYAN ORIGIN - 1500 B.C. - THIS NON-CHRISTIAN SYMBOL WAS APPROPRIATED BY EARLY CHRISTIANS, WHO SAW IN IT A DISGUISED FORM OF THE CROSS. BELOW ARE OTHER FORMS OF THE FYLFOT CROSS AS FOUND IN VARIOUS CULTURE GROUPS:
ARABIAN
ENGLISH
SCANDINAVIAN
HINDU
PHOENICIAN
HOW THE ANCHOR CROSS MIGHT HAVE ORIGINATED: IN TIMES OF PERSECUTION, EARLY CHRISTIANS HAD TO DISGUISE THE SYMBOLS OF THEIR FAITH; BY ADDING ARMS, FLUKES AND CROWN TO THE "ANKH"-THE "ANCHOR OF THE SOUL" HEB 6.19 RESULTED.

THE STORY OF THE CROSS—VI

By Ray C. Winningham

And then, the way in which Toynbee treats withdrawal and return brings many spiritual thoughts to a preacher for his own replenishment of spirit as well as for his people's. The withdrawal of a man from the scene of strife and demand enables him to realize powers within himself which may otherwise remain dormant. It was the counsel of Jesus to his disciples, to go apart for a while. Moses did that, so did St. Paul and St. Benedict and St. Gregory the Great. In the insistent demands of our times, the enormous mass of work which seems to be necessary for the preacher, it is imperative that he retain a keen consciousness that he must practice withdrawal from his public duties, his social toils, and his meshes of organization, so that he can return to them with new vision and energy, and bring to men a re-enforced ministry of power, insight, peace, and reconciliation with God. Then his message will be revitalized when he says: "So we are ambassadors for Christ, God making his appeal through us. We beseech you on behalf of Christ, be reconciled to God."

Toynbee then is a stalwart friend of the preacher, and to know him well is to find an enriched ministry in preaching and in personal experience and Christian radiance. We commend him to those who have not yet made his acquaintance.

Ministerial Oddities

(From page 6)

tism and there is another at confirmation. A form has to be filled in for the banns before marriage. If it is by license an affidavit must be filled in too. The only time you cannot fill in a form is when you say good-bye to this life and then the parson does this for you. He signs the forms, all of which must be duly filled in at the cemetery."

* * *

There is a "poison pen" writer at Robin Hood's Bay in Yorkshire. These letters have been sent for the last twenty years. In 1948 the writer defied the denunciation by the vicar of the practice. A letter was sent to the wife of a lay preacher referring to her husband's sermons. The letter concluded: "The vicar is very dull or he would have found out by now who is writing."

* * *

Sensing "a feeling of strain" among his congregation, R. D. Grange, vicar of Minehead, Somerset, announced a plan "to preserve unity." He said he would hold "high church services" at one of his churches and "plain services" at the other.

"Once I Was Blind"

An Amazing Story of a Modest Minister

*by Ralph N. Plummer**

Ralph N. Plummer

SOME time ago, in a small town near Kansas City, my wife came upon the announcement of the services for the Baptist Church which stated that the pulpit would be supplied by the Rev. Ralph N. Plummer of Kansas City, Missouri, and concluded, "Come hear this man preach and then thank God you are not like him." I am sure that the pastor would not consciously class me with the publican of the Pharisee's prayer but his fear of horror of blindness had caused him to magnify this handicap far beyond the facts.

I lost my eyesight in 1933. As soon as I faced the possibility of permanent blindness, this question thrust itself upon me, "What can I do that is really useful?" All I had ever seen blind people do for a living was at best glorified charity and my soul simply rebelled. I wanted to justify my existence. After days of hard but fruitless thought I began to reflect, "What have I ever done to render genuinely useful service?" Then I realized that I had never rendered the best possible service in my life for I had never thought of giving but of getting. This realization revolutionized my mind, my philosophy and my whole being.

Economic conditions of the mid-thirties made it difficult for me to secure or prepare for a place of service. Frustration followed frustration. I could not understand why God did not answer my prayers because the things I wanted were so right. Had I not been a Christian I am sure that I would have committed suicide. One day I sat in my armchair by the window and sought a way of escape; all avenues were closed and I knew I could not bear to live on. Then I died. I said, "Lord, I am dead and my life is completely in your hands." At that moment there came over me a peace like the flow of warm oil and I fell asleep. When I awoke the peace was still with me and nerves that had been frayed and tense were now calm.

Within a week doors began opening which had stubbornly resisted all my efforts. The Lord had set before me an open door. I yielded to his call and in a very short time was preaching in a near-by town. While serving this church at Wellington, Colorado, Dr. Dana made a scholarship available to me at the Central Baptist Seminary in Kansas City, Kansas. After a year in the training school there I entered the William Jewell College at Liberty, Missouri, where I made a straight "A" average and graduated in 1945 with the A. B. degree. I then entered the Divinity School of Central Baptist Theological Seminary where I served, in my senior year, as president of the student body and graduated with the Th. M. degree in 1948 at the head of my class in scholarship. I am at the present time working on my doctorate and being an assistant to the professor of systematic theology at Central Seminary. My wife has taken the same subjects as I and reads aloud and keeps the notebooks. At the present she is not enrolled in the graduate school but some day we hope to take work at a university where she may obtain a master's degree in languages. This language aptitude on her part is convenient as she can read to me in German or Greek and we hope to add French and Latin to the list. I believe that my field of study is in Christian philosophy and as long as the Lord leads I can not turn back, "For I am crucified with Christ, nevertheless I live, but not I that lives but Christ that liveth in me."

During these years of study I have carried full time church work and I find that the only handicap a blind person has is in the minds of other people.

*Through the insistence of friends in Kansas City Mr. Plummer has agreed to the publication of this brief biographical sketch.

The Minister as a Workman Unashamed

*by David A. MacLennan**

This is the fourth article of Dr. MacLennan's on the work of the minister. The series will conclude next month with an article which discusses The Spiritual Athlete.

ORDINATION to the Christian ministry commits the ordained to be a workman. No committee on industrial organization will set limits to the hours he must toil, nor delimit the area of his activities. When a man receives "authority to preach the word and administer the sacraments" he receives also an unofficial commission to be a man of all work! He must be as zealous an organizer as a John Lewis but with the diplomatic skill of an Anthony Eden, as accomplished a co-ordinator of the various "high commands" as a Dwight Eisenhower, as efficient as the executive director of an international oil company, as wise as Socrates and as patient as Job. In the pulpit and on the platform he is expected to be as effective as a Harry Emerson Fosdick, to have the theological acumen of a Herbert H. Farmer, the felicitous style of a George Buttrick, and the originality of a Henry Sloane Coffin! In addition, many laymen expect him to be the hired man of the women's associations, the office boy of the official board, and perpetual peacemaker between church factions! With such an impossibly difficult assignment, is it any wonder that moments come when we reflect enviously on the simple life of predecessors who could give "absent treatment" to most of their parish organizations, and even be as the Scotswoman said of her minister, "incomprehensible on the Sabbath and *inveesible* on week-days"!

We have an obligation to be workmen. Like his chief apostle, our Lord expects us to be workmen unashamed, "rightly dividing the word of truth." Preaching does not exhaust our task, but in churches of the reformed faith, preaching remains primary, despite the disfavor into which the word and the activity it denotes have fallen in certain circles. With uncompromising candor, Paul warned Timothy that "a time will come when they will not listen to wholesome instruction, but will overwhelm themselves with teachers to suit their whims and tickle their fancies, and they will turn from listening to the truth and wander off after fictions." He described a perennial defection. "But," Paul added firmly, "you must always be composed; do not shrink from hardship; do your work as a missionary, and your whole duty as a minister."

You and I took solemn vows to be conscientious workmen. With God's help, we shall strive to do our whole duty as ministers of Christ. At the risk of having you quickly compute the longitude, latitude, and platitude of the lecturer, let me speak of pedestrian matters involved in our workmanship. After all, there is scriptural warrant for devoting thought to pedestrian concerns; waiting upon the Lord issues not only in soaring flights, in swift spurts of running, but in sustained pedestrian exertion.

First among these rules for the Lord's workmen is one familiar since seminary days: organize judiciously the time needed for study and for sermon construction. Early in his career, a minister settles the question as to when he should work in his study. For most men, the morning offers the best time, because it is during the hours before noon that the mind is rested and most alert. Another plain advantage lies in the relative freedom from interruptions which may be obtained in the first half of the day. Every man has "one of those days" from time to time, days cluttered by "urgent" calls, and filled with messages which demand immediate attention, although subsequent reflection shows them to resemble the Ten Virgins of the parable—at least half of them foolish. A friend who ministers to a Manhattan congregation confesses that he has been driven to utilize the last hours of the day for sermon writing because of his inability to keep the morning hours unbroken by parish business. One of my neighbors whose pulpit ministry has been distinguished by its enduring quality admits to working through the early morning hours when most good Christians are asleep. Choose your own best time and then adhere to it.

Making the most of one's time involves formulating a policy respecting attendance at committees only indirectly related to the parish ministry. Church courts and community interests as well as assisting the brethren in other fields have a legitimate claim on a responsible minister's time and energy, but it is not the prior claim our peregrinations frequently advertise. Soon after becoming pastor of City Temple in London England, Joseph Parker announced that for self-protection he had drawn up a scale of fees. "Preaching on behalf of the salaries of poor ministers—NOTHING. Preaching for ministers whose salaries are less than 100 pounds a year—NOTHING. Preaching at the opening of chapels—six volumes of standard literature. Attending tea-meetings—fifty pounds. Going to bazaars—a hundred guineas. Serving on committees—two thousands pounds." As a result we may assume that Dr. Parker found time to prepare three sermons weekly for his own congregation.

Concerning the materials for our workmanship, these are at hand. When shall selection be made? Dr. Harry Emerson Fosdick once said that he knew his sermon subject by Tuesday noon preceding the Sunday on which it was to be treated in the pulpit. Lesser mortals can make this their practice. You have a notebook, or at least fugitive sheets of paper, on which you jot down themes, problems, texts, calling for sermonic treatment. If you belong to the efficient minority in such matters, you may have and actually use a filing system, reference to which facilitates the work of sermon-writing. Filing systems can be a present help in time of intellectual aridity, provided the time and energy required for maintenance is not exorbitant. One of the simplest and most practical known to me is that used by Dean Edward Welles of St. Paul's Cathedral, Buffalo, New York. Standard filing cards, four by six inches in size are used to record references to books and periodicals relevant to the theme, occasion or text inscribed at the top of the card, or on the index card. Colored cards separate the reference cards into cognate groups.

II

More extensive use of the Christian year is a fertile source of sermon themes. Preaching as problem-solving is not incompatible with the presentation of the great themes of the

*Minister, Timothy Eaton Memorial Church, Toronto, Canada.

gospel as these are suggested by the red-letter days of the church calendar. Those who serve in non-liturgical communions are discovering in both the Christian year and in the lectionaries built around it, a neglected and valuable aid to preaching. The "ancient sequence" is more than a device to help harassed preachers perplexed by "what to preach about on Sunday"; it directs the thought and worship of believers to what has been called the successive phases of the divine redeeming action in history. Miss Evelyn Underhill succinctly stated the truth regarding the preaching values available in the Christian year when she said that it enables the preacher to set the common curve of human life in its passage through time beside the life of lives. Dr. Paul Scherer's masterly sermons never hint of regimentation, but he acknowledges the helpfulness of following the Lutheran pericope. Always we have preached on the events celebrated by the great festivals of Christmas and Easter; and for many years all branches of the Protestant Church have observed the Lenten season by services and sermons setting forth the sacrificial life and death of our Lord. Preach also on the timeless truths associated with Whitsunday (Pentecost), Trinity, All Saints, Advent. November's first two days recall All Saints' and All Souls' Days; why neglect their preaching uses as if our separated brethren had copyrighted them for their exclusive use? In a generation when griefs and graves have created a vast democracy of sorrow, why not preach on the assurance of life eternal, the companionship of those in his nearer presence, and of the hope of reunion beyond earth's partings? Would it not hearten an oppressed spirit to be reminded of the glimpse into the future vouchsafed to the exiled seer and reported in the tender and restrained words, "And I saw the dead, small and great, stand before God; and the books were opened"? Should we not share the self-authenticating truth communicated to rapt Ezekiel: "Behold, all souls are mine."

The four Sundays of Advent provide preparation for Christmas as Lent does for Easter. Traditionally these weeks before the anniversary of the Savior's birth were employed to proclaim the doctrine of the second Advent of Christ, the last judgment, and the writing of *finis* to the terrestrial drama. Few of us would attempt to preach as our fathers did, on the Day of Wrath, but a sermon emphasizing that every day is judgment day may prove salutary to a generation which even in an atomic age retains aptitude for evading personal and corporate responsiblity for the results of evil choices. The Advent season also provides the psychological climate in which to discuss why and how Jesus once came into our world from God the Father. This may be an old story to the preacher and to many mature saints, but it will come with freshness and power to many hearers.

Another profitable series which might be undertaken are based on the prophets of Israel. Such a course, related to the contemporary scene, interests and instructs the wayfaring man and sharpens the tools of the workman who prepares it.

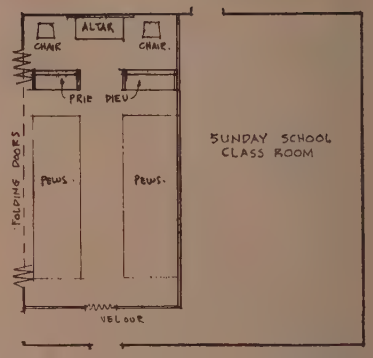
If you conducted a survey of the preaching habits of those ministers who have demonstrated their ability to edify a congregation over a considerable period of years you would find that most of them preach series of sermons, once or twice annually. The judgment of those who do favors a course of not more than ten sermons on one theme, and preferably a series of four or five. In September, 1944, an issue of the *New York Times* reported that a New York minister had informed his congregation that he had prepared a seven-year plan of sermons that would "touch on every book in the Bible from Genesis to Revelation." In his introductory sermon he told his people that faithful attendance at church during this period should enable them not only to know the general contents of each book and its relationship to the Bible as a whole, but also to acquaint them with the uses of the Bible to meet life's daily problems. Such a project is entirely praiseworthy, even if it seems too high for some of us to attempt; its successful execution would demonstrate the good workmanship of the preacher.

Another type of sermon series deals with the basic beliefs of Christianity. "Thicken your exhortation with doctrine," was a favorite bit of advice given by Alexander Whyte which he himself, no academic theologian, followed throughout his long ministry. Distrust the voice that whispers in your soul that congregations will not tolerate theological preaching; the best

Illustrations, Courtesy, Whittemores

CHAPEL BUILT IN SUNDAY SCHOOL ROOM

The problem of the First Evangelical Lutheran Church of Brockton, Massachusetts, was to construct a suitable chapel in a Sunday School room with the old, high ceiling. The pictures show the completed chapel, the floor plans, the method of converting the space. At the left are the folding doors which lead to the nave; the other partitions do not extend to the ceiling.



of them, even if blissfully unaware that their minister preaches theologically, relish no other kind very long!

III

As a workman unashamed, let us assume that you have chosen your theme, and as a wise builder you have done the foundation work on the structure. Gratefully you recognize the contribution made by others to that foundation, into whose labors you have entered. You have uncovered all the truth that is clear to your own mind in the scriptural basis or reference and you have read the findings of reverent and reliable scholarship upon it. Dr. G. Campbell Morgan, who was a master of the art of expository preaching, was once asked how he made his sermons. "I can only give you some very general statements as to my methods," he answered. "Two things are vital: first, personal first-hand work on the text; and then, all scholarly aids obtainable. I never take down a commentary until I have done personal, first-hand work, and have made my outline. Sometimes after consulting scholarly aids I have to alter the outline, but at any rate I have had the benefit of first-hand work.

"We make a mistake when we have a text that has gripped us, or better, has found us; and turn to commentaries first. The first thing is to work on the text itself." It might save us embarrassment. While careful reading of the passage in which the text occurs would prevent wresting the text from its context in disregard of its original meaning. It is difficult to preach on that haunting line from the Song of Songs which creeps into many prayers, "until the day dawns and the shadows flee away" when one recalls its frankly sensual context and appeal, "Let us take our fill of loves till the day dawns and the shadows flee away."

Having done first-hand work in the mine from which you have extracted your ore, "read around the subject." You may be overscrupulous about using other men's ideas, but most men could confess that if they were not debtors both to Greeks and barbarians their homilies would have a more gossamer thinness! Charles Spurgeon, who eschewed plagiarism, said, "I am the biggest thief in England but I defy any man to catch me at it!" Using the insights gained by other minds, and their illustrations, may not be to any degree dishonest. For our comfort we can recall that perhaps nothing we ever say is all our own. But as the late Principal John Oman of Westminster College, Cambridge, said in that compendium of wisdom

(Turn to page 16)

Trustees and Pastors as "Bouncers"

by Arthur L. H. Street

ALTHOUGH present-day churchgoers may have rendered obsolescent, if not obsolete, certain legal principles governing behavior in church, it is interesting to know that applicable law remains unchanged and may be invoked in such instances as the circumstances may require. A standard legal authority says:

"Trustees"—of religious societies—"having a right to possession and control of church property, have a right to remove any person from the church building who has not a superior right, and may use the force necessary to remove a person who is disturbing a meeting of the society in violation of its rules, even though the interruption is not willful, without rendering themselves liable for assault and battery. The right to remove is conditioned on the acts objected to constituting either a disturbance of a religious meeting within the legal meaning of that term, or a violation of the regulations of the church governing their meetings for worship. A person present at the meeting who is conducting himself peaceably and who claims that he is lawfully entitled to be present and has an apparent right, cannot be removed, even by order of the presiding officer." (54 Corpus Juris 29-30, sec. 54.)

Extent to which it has been decided that a member of a congregation may go without being subject to the "bum's rush" is indicated in a decision of a Canadian court. It was ruled that persistence of a member in sitting on a camp-stool in an aisle during services, although a pew seat was available, did not warrant his ejection by force, in the absence of proof that he violated any established regulation or disturbed others at the meeting. (Reid v. Inglis, 12 U. C. C. P. 191.)

Rights of Pastor

In a case decided by the New York Court of Appeals, a Roman Catholic priest was exonerated in a suit for damages for attempting to expel a member of his congregation. While the priest was taking a collection, plaintiff arose in his pew and in a loud voice took the priest to task for a remark he had made in his sermon concerning a dancing and drinking party that had been conducted by an unnamed parishioner. The priest, with the aid of members of the congregation, used force in an unsuccessful attempt to eject the offender, after the priest had demanded that he be seated or leave the church, and the man refused to do so.

The court decided (Wall v. Lee, 34 N. Y. 141) that the holder of a pew cannot use it as "a place from which to interrogate the clergyman and fix a quarrel upon him, or in any way interrupt the services. . . . He is as much bound at these times to preserve order and decorum as a mere stranger or casual hearer."

"There is a certain degree of respect and consideration due to the office, if not to the person of a clergyman, essential to his usefulness. . . . No question was made upon the trial as to the right of the defendants to use sufficient force to remove the plaintiff, provided he was in the act of creating a disturbance. It was peculiarly the province of the defendant" pastor "to cause his removal, and to claim the aid of other members of the congregation in his effort, for there were no trustees, wardens, vestrymen or other officers to do it. . . . Nor can the degree of force used be open to any dispute. So much as was necessary to remove the plaintiff the defendants undoubtedly had a right to use. The force employed was wholly inadequate . . . for the attempt was abandoned."

In a case decided by the Indiana Supreme Court more than 90 years ago (McLain v. Matlock, 7 Ind. 525) plaintiff sued for damages because he had been forcibly removed from a section of camp-meeting "devoted exclusively to females," where he had repeatedly sat in violation of a congregational rule. Deciding that the trial judge had erroneously excluded evidence showing that defendants had been appointed to enforce such rules, the Supreme Court said: "A religious society has an undoubted right to prescribe such rules as they think proper, for preserving order, when met for public worship. In this society, the rule was that males and females sit apart. Persons who do not approve of that mode have a simple and easy remedy. They can remain away, or retire when informed of the rule. The plaintiff was repeatedly notified of this rule, and requested to conform to it, which he refused to do. They had a right to use the necessary force to remove him."

Teaching Stewardship Through Visualization

*by Hazel C. Kirk**

IT IS not necessary to go very far into a study of the educational program of the church to discover that one of the basic weaknesses is the lack of educational materials for a program of financial stewardship. It has been discovered long since that a sense of God's ownership is woefully lacking among the rank and file of church members. Just why this is so has been discussed many times. Why we have done nothing about it after it was discovered is most mystifying. Is it not possible that the church has failed to girdle the globe with the gospel because it has failed to teach aright the Christian's financial responsibility to God, and to stress sacrificial giving in season and out of season? It almost would seem that we had forgotten that God once said "The silver is mine, and the gold is mine."

If we are going to obey his command "to go . . . teach . . . baptize" we somehow must stress and plan, we must convict and convince our people, regarding the place of financial stewardship in the spiritual development of the Christian, and in the ongoing of his kingdom.

Living as we do in a civilization where visual advertising takes such a large place, where billboards, handbills, pictorial letters, etc., play so prominent a part in the visual education of the American people in creating a market for every commodity and gadget, is it not strange that the church long ago did not capitalize on this form of Education? A Christian man trained in advertising technique could make a far reaching contribution to the work of the church by preparing for our publishing houses each year, material for a series of twelve large colorful posters to be used by our churches.

The First Christian Church in Long Beach, where Reuben L. Anderson ministers, has made a start in this direction. Finding little ready prepared material, with the help of a young woman, Mrs. Joseph McGrath, who had had training in commercial advertising, I worked out a series of six posters. Each poster is used one month in each department of the Bible school, the superintendent making the teaching comments at the time at which the offering is taken in the assembly. These posters were made on white, medium weight poster paper, 22 x 28 inches.

The first poster carried a picture of the world cut out of an old primary picture roll. In black lettering large enough to be quickly read, the poster carried the message "God said, 'The World is Mine,' Psalm 50:12." The second poster showed silver dimes and dollars in piles and bags of gold tied and labeled "gold" with the words of Haggai 2:8 printed on the poster in black. The third poster had a circular map of one of the hemispheres. Pasted on the rim of the circle were bright colorful figures of five of the nations across the top, and colored pictures of fruit, flowers and vegetables (cut from seed catalogues) around the sides and lower part of the circle. Psalms 24:1 made the printed message on this poster.

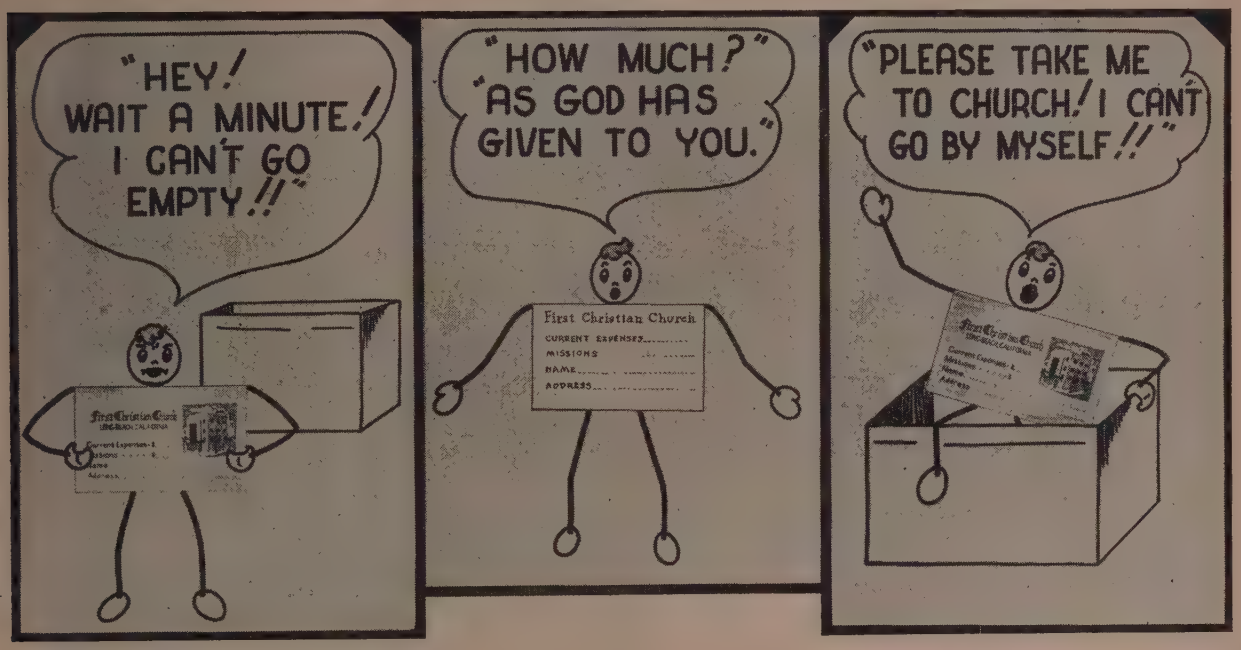
The next poster showed a brown sack of wheat set apart from nine other sacks each marked "wheat" and a large red apple apart from nine other apples. The words of Leviticus 27:30 were printed on this one.

The fifth poster carried the words of Proverbs 3:9 with a picture of green backs and coins, and a bag marked with a dollar sign. These were placed below the words "Honor the Lord with thy substance," and groups of vegetables, fruit, sheep, and chickens were placed below the second half of the verse.

The final poster showed the page of a calendar with the Sunday dates in red below the words "Upon the first day of the week," and a facsimile of the duplex envelope with the rest of the verse properly placed.

The plan is to make as many of these posters as the Scriptures will permit of visualization. These six with a definite plan for the use of the small

*Director of Christian Education, First Christian Church, Long Beach, California.


"HEY! WAIT A MINUTE! I CAN'T GO EMPTY!!"
"HOW MUCH?" "AS GOD HAS GIVEN TO YOU."
First Christian Church
CURRENT EXPENSES
MISSIONS
NAME
ADDRESS
"PLEASE TAKE ME TO CHURCH! I CANT GO BY MYSELF!!"

duplex envelope, with individual records kept, and awards made bi-monthly and annually, are making a definite impression on the boys and girls from the primary through the junior high departments.

In 1943, the inaugural year of definite training, there were seven who had a perfect yearly record in the use of their duplex envelope. In 1945, 1946 and 1947, there were 45, 48 and 49 respectively. The greatest increase is in the junior high department, due no doubt to the five-year training period. There are 101 children in the Bible school regularly using the envelopes at this time. Five of these have a perfect five-year record.

Because of the success of this plan, and because of the great need of training more adults to be regular and systematic in their giving, we turned our attention to the use of financial stewardship posters at strategic places in the foyers. First were used several of those which had been used in the Bible school described above. Two types of posters have followed these: a general type and the duplex envelope type. These posters hang, one each month, first in the main foyer of the church facing the main entrance, then in the Bible school foyer, and finally on the landing of the stairs which lead to the junior high and senior high rooms. These posters are such as to be in keeping with the dignity of the church services.

The general type of poster is exemplified by this one: The poster carries a large cornucopia out of which are pouring gold colored coins around the world which lies at the large end. At the top of the poster are the words "Do You Give." At the bottom of the poster these words "more than the minimum," and "Malachi 3:10."

Another example of the general type is the one which carries a picture of the church set upon a flat map of the world, and the words "The Regular Systematic Giver Keeps Our Church on the Map." The words "regular" and "systematic" each have a red check mark at its left.

The second type of poster where the use of the duplex envelope is stressed has proved to be an interesting one. The month of January it was a black poster with lettering and pictures in white. At the left of the poster appearing one below the other were the picture of a clock set at twelve, the calendar of January, and a box of duplex envelopes. The wording was "Look! The Hour Has Struck! The Time Has Come! Use Your New Envelopes."

Early in this envelope series there was used a poster of white cardboard done in shades of blue and purple. On it were drawn two crosses, one below the other being a reflection of the one above. At the base of the crosses in the center of the poster was a facsimile of the duplex envelope with the words "current expenses" in blue and below it "missions" in purple. Radiating from these words were lines of the same color leading to the left from "current expenses" and to the right from "missions." Those to the left led to words indicating items for which this money would be spent, "salaries," "gas," "upkeep," etc. These words were in blue. Those to the right were in purple and were such items as "seminaries," "living links," "new churches," etc.

Another poster was the picture of the First Church and radiating from and above it arcs marked "local," "hospitals," "orphanages," "India," "China." At the bottom of the poster were these —words, "What Is the Scope of Your Influence," and a picture of the duplex envelope.

A picture of the duplex envelope sending rays of gold down upon the world on a dark blue background was another poster. The message in printing was "Build a Better Tomorrow by What You Give Today." One very simple poster carried only a picture of a duplex envelope and the words "Systematic Regular Giving Increases the Influence of the Church."

The poster which is used in April and in October when the living link support is raised for Harry Schaefer in India, and Robert Morse in Lisuland, shows a picture of the church with two chains reaching from the door of the church to a globe map. Harry Schaefer's picture is placed on India and Robert Morse's on Lisuland. The message is "Are You a Link in These Chains?"

A series of six cartoon posters came into being as the result of a squib in *Church Management*. Each of these posters carried a picture of a man composed of circles and lines with his body a duplex envelope. His face and his gestures reflected the message of his words. These posters were 14 inches by 22 inches. The first one was hung at one end of a long bulletin board so

that the others could be hung alongside as they were added week by week.

In the first one, Mr. Duplex Envelope was depicted climbing out of his box saying, "Take me to church—I can't go by myself." The next one said, "Hey, Wait a Minute! I can't go empty!" In the third one he was saying "How Much? As God has given to you!"

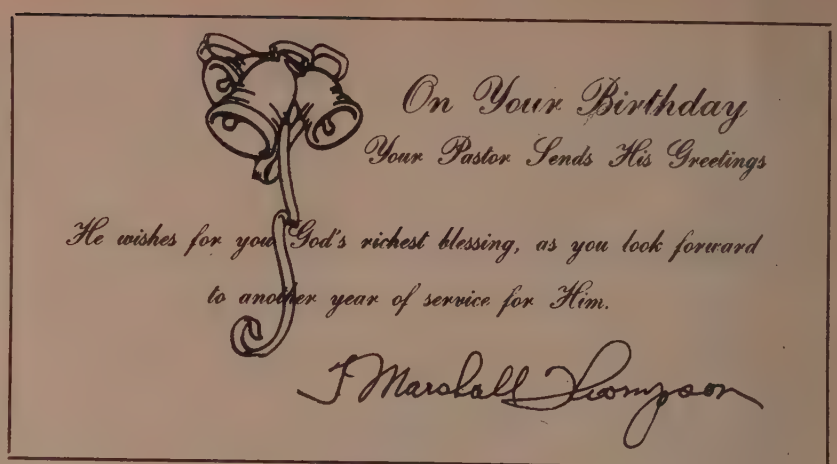
The fourth one showed human hands placing bills in his body and he saying, "That's right! Put them in my pocket and mark the amount on the envelope."

The next one showed him, one hand up to his face in embarrassment, saying, "Let's go! Oh me, you forgot to put anything in for missions."

The last one showed him, jubilant, as he said, "I am thrilled! I'm the most important envelope in the world—your church envelope!"

For all of the posters ideas were gleaned from every available source—captions, slogans, pictures which briefly will flash to the mind the message of financial stewardship. By putting small patented cloth hangers on the back of each one, and keeping them in a large file, they can be used again and again.

It is believed that these posters are making a definite contribution to the education of the people of our church. The number of people using the duplex envelopes this year far exceeds that of at least a fifteen-year period.


On Your Birthday
Your Pastor Sends His Greetings
He wishes for you God's richest blessing, as you look forward to another year of service for Him.
T. Marshall Thompson

A BIRTHDAY CARD

T. Marshall Thompson, minister Calvary Baptist Church, Trenton, New Jersey, has his own card to mail on the birthdays of the people in his church. It is hard to show the beauty of the card in our reproduction. The bells and ribbon are printed in gold.

The Workman Unashamed

(From page 13)

for preachers, *Concerning the Ministry*, "there is a difference between finding a nugget and appropriating a bar of gold." All preaching in the great tradition is "preaching out of the overflow" of acquired experience and knowledge, and we have Oman's word for it that "what girds your loins or feeds your lamp, or widens your vision, or can be put into your treasure because it has stimulated your mind and inspired your heart, and your own thought and feeling have found for it a place in the whole circle of your experience, is truly yours."

When the spade-work is over, and you see your object as well as your subject so that in a sentence or two you can write out what you hope to achieve through the sermon, shall you write out the sermon, or part of it, or be content to strike off an outline, with brief notes for pulpit reference? Each man must settle this question according to his own wisdom. It is significant, however, that with few exceptions the masters of our art have written out their sermons, or at least one of them each week. A friend of two of Britain's most effective preachers of recent years, G. A. Studdert-Kennedy and H. R. L. ("Dick") Sheppard, tells us that "both were fluent and eloquent preachers . . . both wrote out every word that they preached." Writing out the morning sermon every week for the first twenty years of one's ministry ought to be an accepted obligation for every man who would be a workman unashamed. It was a Scottish divine who did not follow this rule of whom a delightful story is told. One Lord's Day morning, crossing the lawn from manse to kirk he said to his daughter, "Mary, this morning I am going to tell them what I think of peace and war." "Oh, Daddy, what do you think?" "Tut! tut! my child, do not ask me foolish questions. How can I tell what I am thinking until I hear what I am saying?"

How shall we write? Stephen Leacock wrote a book on how to write, and in it said some wise things which apply to the writing of sermons. "Anyone can write," he said, "who has something to say and knows how to say it. . . . Good writing is marked by sincerity—a sort of inevitable relation between the words used and the things narrated. The mind is, as it were, enthused with the things rather than with the expression of them." We are impatient of literary style in these restless days of crisp "tabloid" utterance. No sensible person would plead for the revival of the polished style of the grandiloquent preacher of an earlier day. The polish was enamel, and neither we nor our hearers will have any of it! You may have read the eighteenth century "improvement" on the matchless diction of the King James version of the parable of the prodigal son which begins "A gentleman of a splendid family and opulent fortune had two sons," and continues with the returning prodigal "accosting his aged parent" with the touching request, "Condescend to hire me into your family, in the capacity of the meanest slave"! In our direct and colloquial generation, when even a master of preaching defines it as animated conversation, many who have not his disciplined style might translate "I will arise and go unto my father" with the atrocious, "I had better step on it and quiz the old man, and ask 'How about a new deal, pal?'"

No one may lay down canons of style for others. But there is no more helpful practice in acquiring an effective style than by sitting at the feet of those who have developed satisfying style in oral or written speech. If you do not know them, buy, beg or borrow two little books by the late Sir Arthur Quiller-Couch (who frequently wrote under the pseudonym "Q"), *The Art of Reading* and *The Art of Writing*. This famous teacher of English literature insisted that certain rules be observed such as to prefer the concrete word to the abstract, the direct word to circumlocution, the short word to the long and the Saxon word to the Romance word. He urged that we try to write to be understood, that we write accurately, not as a sloven, and that we write persuasively, to charm and convince. Such goals are not beyond realization by any person who will take them seriously. "We cannot work too hard to make our sermons simple, direct, unambiguous," writes Leslie Weatherhead, "piercing the crust of indifference and the armour of hostility. I recall my own failure in this matter." And so do the rest of us "run-of-the-mine" workmen!

Public Education and Religion

A Common Sense Proposal Which Insists That the Solution of the Present Stalemate Will Come by Integration Rather Than Segregation

*by Gerald R. Johnson**

THE decision of the United States Supreme Court on the status of Religious Education in the public schools has focused attention on a problem that is more serious than most people realize. Basically, the problem is this: What shall be the relationship between religion and public education? Or, to put it another way: Do our public schools have a responsibility for teaching religious truths and principles? Debate on this issue has generated more heat than light, and the stand taken by the Supreme Court will not mark the end of the debate. There are those who feel that the Court, in deciding against allowing formal classes in religion to be held in the Champaign, Illinois, public schools, has declared itself against religion, and has acted the part of the Devil's advocate. Actually, the Supreme Court did not declare itself in favor of a Godless education. The Court did not take a stand against the teaching of religious principles, per se. What the Court has done is to pass judgment on the way these religious principles and truths have been taught. It has, in other words, merely defined the legal aspects of the method used in teaching religion. The Court has said that the Constitution is being violated if dogmatic religion is taught in the public school, in classes formed for the specific purpose of teaching religion.

So the basic question still remains as to the responsibility of the public school in regard to religion. In the light of present world events, and what some have called the spiritual crisis of our day, the issue ought to be re-examined as to its basic principles and its ultimate meaning.

When Karl Marx said that our economic life determines our social and political life processes, he was partially right. But he was partially wrong, too. While it is true that a nation's general level of culture — political, social, and religious — reflects that nation's prevailing mode of production, it is equally true that a nation's culture reflects that nation's spiritual view of man and the universe. Recent world history bears abundant proof of the fact that a nation's prevalent philosophy concerning man and the universe determines in great part the kind of social and political life that nation has.

The totalitarianism of our century, as it manifested itself in German Fascism and Russian Communism, offers an excellent illustration of this fact. Under totalitarianism the individual is relegated to a secondary position, and the mass becomes important at the expense of the man. Man is viewed only as a high form of animal; and the only really important things in his life are food, clothing, shelter, and perhaps a few physical pleasures. Man is born for the state; his aim in life, and the reason for his existence, is that he live for the glory and good of the state.

Paradoxically enough, man is, at the same time, considered inherently good: that is, wise enough and intelligent enough to plan and manipulate a perfect society. To this end, absolute power is vested in one man (or a very few men). Power becomes more important than principle, and the end justifies the means.

Such a philosophy of man and his relation to the State leaves no room for God and religion. The state must be God. Therefore, as we have seen in our time, a state holding to such a philosophy must either banish organized religion or render it impotent. So the Comintern, in 1928, declared: "The ultimate aim of the Communist International is to replace world capitalist economy by a world system of Communism. . . . It will bury forever all mysticism, religion, prejudice and superstition." That declaration is still in effect. Religion is dangerous in a totalitarian state and must be destroyed, lest men's loyalty to principles conflict with their loyalty to the state. Such a view of man, government, and the world grows out of a philosophy that, whatever else it may be, is definitely not the Judaeo-Christian philosophy.

The philosophy prevalent in our own nation is in direct opposition to what we have been talking about. Our view of man makes the importance of the individual primary. Each man is of infinite worth, a creation of God, and endowed by his Creator with the inalienable right to life, liberty, and the pursuit of happiness. Government is for, of, and by the people; and the function of the government is to be of the greatest possible service to the people. How that government functions is in itself an expression of this nation's philosophy. Man has infinite possibilities. Therefore, his freedom is guaranteed, and under our Bill of Rights he is given the opportunity to achieve these possibilities. But man is also possessed of infinite limitations. Therefore, under our political system no man — or no group of men — can be allowed unlimited power. Accordingly, our representative government functions under a system of checks and balances to prevent anyone from obtaining absolute power over the lives and affairs of his fellow men.

Religious Background

Such a view of man and of the state stems historically from the Judaeo-Christian philosophy, with its emphasis on the worth of the individual, the possibilities and limitations of man, and the fact that the kingdoms of earth exist under the Kingdom of God. Such a view is the complete opposite of the totalitarian philosophy, which denies God, which denies the worth of the individual, which denies that a moral order undergirds human life and history. Our American political and social institutions are the direct result of the religious culture out of which our nation grew — the Judaeo-Christian philosophy of our forefathers. But what is even more important, the continuance of our kind of culture and society and government depends upon the continuation of that basic philosophy. Government is like a tree. It needs a certain type of soil and climate in which to grow. The palm tree cannot grow in the north; nor can the white pine grow in the desert. The tree of totalitarianism can flourish only in an anti-religious soil and climate. The tree of our government can flourish only in the Judaeo-Christian soil and climate. If the soil be depleted, or if the climate change, the tree will die. The crisis of our time, and the combat our nation wages against the encroachment of totalitarianism, is essentially spiritual. And that is why the issue of the relationship between religion and public education is so important at this juncture of our history.

An important part of the task of our public schools is to turn out young men and women who are better individuals, and, consequently, better citizens. Edu-

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cation should result in more abundant living; and one phase of abundant living is the recognition of our history and our heritage. It is not enough to teach our boys and girls how our government functions. They must also be taught the basic philosophy which underlies such a function. The truly educated person is one who not only understands the apparent physical facts, but who also understands what underlies those facts and gave them existence. Religious principles are a part of our cultural and historical heritage, a part of our present achievement; precisely for that reason no true educational procedure can omit them. Any education which shows little or no concern for such a large portion of our culture as that held by religion is inadequate education.

In a very real sense our public schools are the custodians of our national culture. For this reason, our public schools must train our youth to understand, and then to transmit and perpetuate, our culture. Obviously our young people can neither understand nor perpetuate that which they are not taught. Nor do our young people have to be indoctrinated in denominational creeds in our public schools in order to be able to understand, evaluate, and transmit the general religious principles of our historical-philosophical foundation. It would seem that the maintenance of a healthy form of our present social and political institutions depends in great measure upon a knowledge of our religious undergirding in America.

It is, however, in the realm of the method by which these religious principles shall be inculcated that the debate arises. It was at this point that the Supreme Court rendered its decision that religious education, as distinct from secular education, shall not be conducted in public schools under school time. But this does not free our public schools from their responsibility to teach the basic philosophy which still rules our nation. It does not say that the teaching of religious principles (not sectarian creeds) should not be a part of public education.

Justice Jackson, though he supported the Court's majority decision, expressed this very idea in his opinion when he said:

It would not seem practical to teach either practice or appreciation of the arts if we are to forbid exposure of youth to any religious influences. Music without sacred music, architecture minus the cathedral, or painting without the scriptural themes would be eccentric and incomplete, even from a secular point of view. Yet the inspirational appeal of religion in these guises is often stronger than in forthright sermon. Even such a "science" as biology raises the issue between evolution and creation as an explanation of our presence on this planet. Certainly a course in English literature that omitted the Bible and other powerful uses of our mother tongue for religious ends would be pretty barren. And I should suppose it is a proper, if not an indispensable, part of preparation for a worldly life to know the roles that religion and religions have played in the tragic story of mankind. The fact is that, for good or for ill, nearly everything in our culture worth transmitting, everything which gives meaning to life, is saturated with religious influences, derived from paganism, Judaism, Christianity—both Catholic and Protestant—and other faiths accepted by a large part of the world's peoples. One can hardly respect a system of education that would leave the student wholly ignorant of the currents of religious thought that move the world society for a part in which he is being prepared.

What, then, could be the method of teaching religion in the public school? Actually, no special method is required. All that is needed is that our educators accept religion as an important, and not a negligible part of human life. All that is needed is that the necessary religious fundamentals be incorporated into the textbooks and teaching. This method of relating religion to public education holds endless possibilities. A few examples may be cited.

Incorporate Religion Into Textbooks

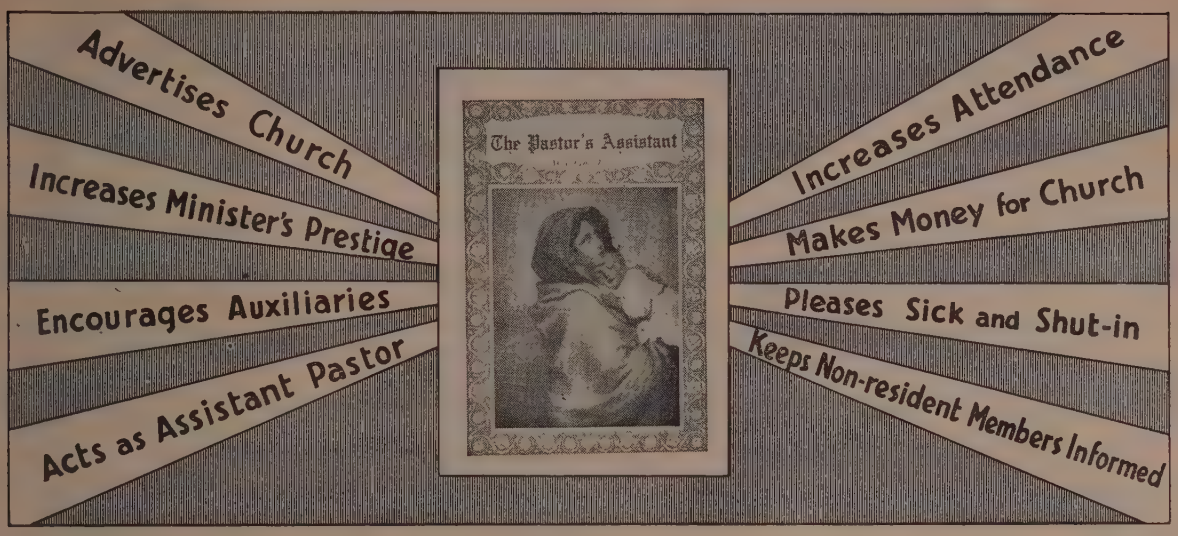
No study of English literature is complete without the study of some of the great literary portions of the English Bible. Certainly, the inclusion of the great and majestic Psalms, parts of the Book of Proverbs, selections from the Book of Ecclesiastes, or even some of the Prophetic books would not be amiss. Portions of the New Testament — such as the thirteenth chapter of I Corinthians — could well be included in a course in literature without treading on anyone's denominational or sectarian toes. So many of our daily similes and metaphors, so many references throughout literature stem from the Scriptures that the inclusion of the Bible as literature is a natural thing.

The study of history, too, offers a wide field of opportunity. No study of ancient history is really complete that does not give a place to the history of the Hebrew people and their contributions to civilization. No study of more modern history is complete that does not deal adequately with the important role played by the Church in the story of our civilization. No study of American history is complete that does not give recognition to the part played by religion and religious men in the founding, the growth, and the raison d'etre of our nation. Nor can we minimize the tremendous importance of the missionary enterprise, carried on by the Church for so many centuries, in understanding the history of our nation and our world. It is true that many history textbooks do deal with religious history — but all too often in a sketchy manner not calculated to arouse much interest. Infinitely more could be done in this realm.

Other social studies, which now occupy so important a place in our public school curriculum, also offer possibilities. Social studies dealing with our culture, institutions, and social practices offer a myriad of opportunities to learn more about our religious institutions and practices. Certainly, a greater understanding of Catholics, Protestants, and Jews, together with their churches and synagogues, their religious forms and practices, would give our youth a better knowledge of the contemporary scene. And more, such a study might go a long way toward minimizing and curbing the ugly tensions that now exist between these groups. That, in itself, would definitely be a worthwhile function of any educational program. Considering the important results to be obtained, it seems that it is as necessary for our boys and girls to undertake projects giving them first-hand information about our religious institutions as it is for them to take part in projects giving them contact and first-hand information about bakeries, dairies, and manufacturing plants. While it is true that some of our religious groups object to having their children exposed to other faiths and beliefs, no group could object too much when it realized that all that was sought was that the children get a better understanding of their community and of each other. The creation of understanding and good-will is an important thing.

These few examples do not exhaust the possibilities. Art, music, psychology, economics, civics, biology, and other sciences could also be included. What these examples cited to do is to point toward a general method. How that method would work out in actual practice would require both time and effort on the part of our educators. Significant work has already been done in just this field by the American Council on Education Studies, which, in 1944, created a Committee on Religion and Education. This committee included educators, both public and private, as well as leaders from the Catholic, Protestant, and Jewish faiths. This committee has made, as yet, no detailed recommendations, but it has recommended that there be a synthesis between religion and public school curriculum, and that religious doctrines and principles be integrated by the

(Turn to page 24)



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Whittier: The Poet of Simplicity

by Albert D. Belden

Dr. Belden, well known British clergyman and author, continues his study in the Messages of the Great Poets. This month the subject is an American, the Quaker poet John Greenleaf Whittier.

IT is the exquisite simplicity of John Greenleaf Whittier that constitutes his charm. There is lacking in him, purposely one feels, the tendency to cryptic meaning and involved speech that creeps almost inevitably into the work of most other poets. This simplicity of rhythm, sentence and thought is generally characteristic of the New England poets, and its explanation is to be found in the non-conformist and Quaker influences, operating upon him, which in those days made for an extreme all-round simplicity in both behaviour and speech. A secondary influence was the extreme urgency of the times calling as they did for very direct and plain speaking. In Whittier's case also as in the case of Burns, there were the humble circumstances of his upbringing, the stark simplicity of a farm-boy's life. As a matter of fact it was hearing a wandering pedlar singing some of Burns' songs that first roused the spirit of poetry in Whittier. His schoolmaster, Joshua Coffin, afterwards completed his conversion by lending him a volume of Burns.

In the Proem to his volume of poetry, Whittier mentions this lowliness of his muse, but not at all apologetically, rather with dignity. He writes:

Of mystic beauty, dreamy grace,
No rounded art the lack supplies;

Unskilled the subtle lines to trace
Or softer shades of Nature's face,
I view her common form with unanointed eyes.

O freedom, if to me belong
Nor mighty Milton's gift divine,
Nor Marvell's wit and graceful song
Still with a love as deep and strong
As theirs, I lay, like them, my best gift on thy shrine.

This divine simplicity, however, gives to Whittier great practical power as a minstrel of comfort and inspiration to ordinary people, and goes far to account for his extensive influence not only with his own generation but even today.

Whittier was born at Haverhill, Massachusetts, on December 17, 1807. Inspired, as we have already noted, by the Ploughman Poet of Ayrshire, and secretly intrigued by the curious parallel between their conditions in life, Whittier wrote some verses for the *Newburyport Free Press*. The editor of that paper was the famous William Lloyd Garrison, the heroic champion of Slavery-Abolition. Garrison became interested and called at the farm to see the poet, and was astounded to find in him only a rough, uncouth farm lad. Nevertheless a life-long friendship began in that hour, a friendship dedicated to the greatest of causes. Whittier was induced by Garrison to improve his education by a six months' course at Haverhill Academy.

After some experience in writing for a Boston business paper, the young poet became editor of the *New England Weekly* at Hartford. The firm, however, fell into difficulties and he returned to Haverhill to settle down to a life of farming mixed with poetry. This lasted for some five or six years.

In 1835 we find him in Massachusetts Legislature, representing his native town, and a little later he became secretary of the Anti-Slavery Society. He then commenced his editorship of *The Pennsylvania Freeman*, and plunged into a life-long attack upon slavery with prose and poetry as his weapons.

Nothing is more thrilling than the glorious simplicity of Whittier's appeal in his *Poems of Liberation*. With this clean, straight blade he cut sharply through all sophistry on the question. Equally we find his simplicity of faith enhancing the beauty and power of his Poems of Consolation. It is not surprising that so many stanzas out of these poems have been included among the most treasured hymns of the Christian churches.

Glancing first of all at his slavery poems we notice particularly his Voices of Freedom. These began with a fine poem in honor of the great, but far too little known, Toussaint L'Ouverture. This remarkable man was a Negro who withstood the might of Napoleon's forces on the Island of Hayti. He was a brilliant soldier and had been made a general of brigade by Napoleon for his remarkable services against the Spanish. Napoleon, however, proclaimed the re-establishment of slavery in St. Domingo and Toussaint L'Ouverture raised the banner of revolt. After a campaign which tested to the utmost the ingenuity and resources of the greatest soldier of the time L'Ouverture was most basely betrayed and died of calculated ill-treatment in a French prison. Whittier here sings a noble requiem, full of sublime passion for freedom, over this Negro martyr:

Far other lands than mine may wreathe
The laurel round thy brow of death,
And speak thy praise, as one whose word
A thousand fiery spirits stirred,—
Who crushed his foeman as a worm,—
Whose step on human hearts fell firm:
Be mine the better task to find
A tribute for thy lofty mind,
Amidst whose gloomy vengeance shone
Some milder virtues all thine own,—
Some gleams of feeling pure and warm,
Like sunshine on a sky of storm,—
Proofs that the Negro's heart retains
Some nobleness amidst its chains,—
That kindness to the wronged is never
Without its excellent reward,—
Holy to human-kind and ever
Acceptable to God

In another of these "Voices" under the general title of Stanzas, is his sharp rebuke of the cruelty of Americans *to Americans* in the treatment of the slave on American soil:

What, ho!—*our* countrymen in chains
The whip on WOMAN'S shrinking flesh!
Our soil yet reddening with the stains
Caught from her scourging, warm and fresh!
What! mothers from their children riven!
What! God's own image bought and sold!
AMERICANS to market driven,
And bartered as the brute for gold!

Speak! shall their agony of prayer
Come thrilling to our hearts in vain?
To us whose fathers scorned to bear
The paltry menace of a chain;
To us, whose boast is loud and long
Of holy Liberty and Light,—
Say, shall these writhing slaves of Wrong
Plead vainly for their plundered Right?

A further poem tells the story of the Yankee Girl who is wooed by a Southern slave-owner and rejects his suit with scorn on the ground of his sin in slave-holding:

Go back, haughty Southron! thy treasures of gold
Are dim with the blood of the hearts thou hast sold;

Thy home may be lovely, but round it I hear

The crack of the whip and the footsteps of fear!

Characteristically fearless is his poem entitled, Clerical Oppressors:

How long, O Lord! how long
Shall such a priesthood barter truth away,
And in Thy name, for robbery and wrong
At Thine own altars pray?

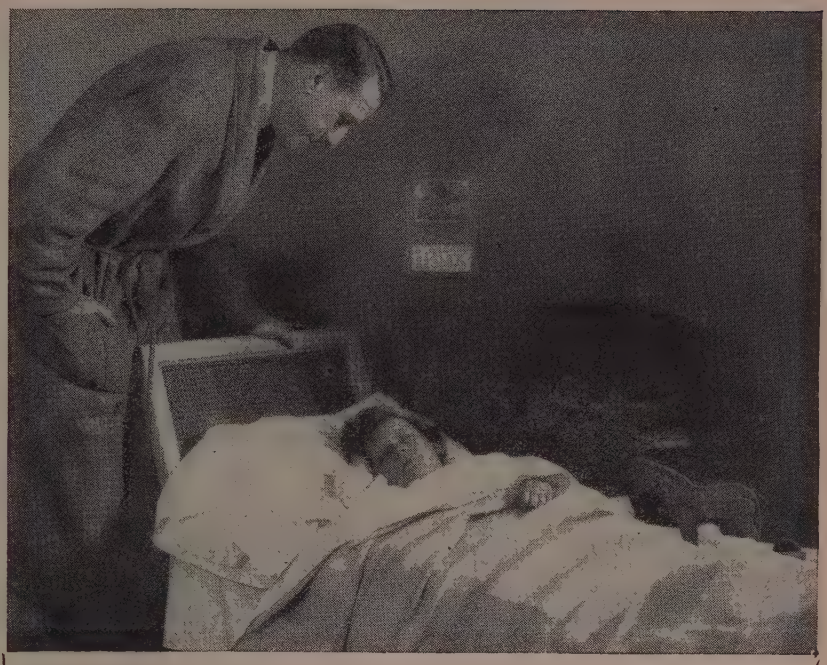
The Christian Slave, a rather terrible poem for Christians to read, is based on the jaunty description given to a slave at an auction in New Zealand, where the auctioneer recommended a woman on the stand as "a good Christian!"

A very different poem is The Pennsylvania Pilgrim, which carries within itself all the sweetness and light of William Penn's great political experiment. It is the celebration of the Pennsylvania colonists. In his own introduction to the poem, Whittier quotes a very illuminating and eloquent passage from a current writer who says:

The historical forces with which no others may be compared in their influence on the people, have been those of the Puritan and the Quaker. The strength of the one was in the confession of an invisible Presence, a righteous, eternal Will, which would establish righteousness on earth; and thence arose the conviction of a direct personal responsibility which could be tempted by no external splendour and could be shaken by no internal agitation, and could not be evaded or transferred. The strength of the other was the witness in the human spirit to an eternal Word, and inner Voice, which spoke to each alone, while yet it spoke to every man; a Light which each was to follow and which yet was the light of the world; and all other voices were silent before this, and the solitary path whither it led was more sacred than the worn ways of cathedral aisles.

Amongst a wealth of remaining poems we find his, Abraham Davenport, with its broad-minded reaction to the idea of the Day of Judgment. Abraham Davenport is in the State House of Connecticut and, a great darkness being over the land at the time, it is thought that the Day of Judgment is about to break. There is a movement to adjourn the assembly, but old Abraham Davenport will not have it and protests, successfully:

. . . This well may be
The Day of Judgment which the world awaits;
But be it so or not, I only know
My present duty, and my Lord's command
To occupy till He come. So at the post
Where He hath set me in His providence,
I choose, for one, to meet Him face to face
No faithless servant frightened from my task
But ready when the Lord of Harvest calls;
And, therefore, with all reverence I would say



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Let God do His work, we will see to ours.
Bring in the candles. And they brought them in.

Turning now to Whittier's wonderful gift of consolation expressed in so many of his poems, the most outstanding and famous perhaps are, The Eternal Goodness, and, Our Master. The former is addressed to his fellow Quakers in mildly expressed but strong revolt against what he describes as "your iron creeds." He says:

I walk with bare hushed feet the ground
Ye tread with boldness shod;
I dare not fix with mete and bound
The love and power of God.

Ye praise His justice; even such
His pitying love I deem;
Ye seek a king; I fain would touch
The robe that hath no seam.

How up-to-date the two following stanzas seem to us amid the tragedies of this modern world:

I see the wrong that round me lies
I feel the guilt within;
I hear with groan and travail-cries,
The world confess its sin.

Yet, in the maddening maze of things,
And tossed by storm and flood,
To one fixed trust my spirit clings,
I know that God is good!

It would be a perfect act of devotion and a sure tonic for every tried spirit to read this poem most mornings before starting the day's work. The deep, rich humility of the last verse is in itself one of the most convincing proofs that this man at least was deeply intimate with the spirit of God:

And Thou, O Lord! by whom are seen
Thy creatures as they be,
Forgive me if too close I lean
My human heart on Thee!

The stanzas of Our Master are so well known, so widely sung, that there is no need to quote them. One verse alone gives the key to the whole, for it is no dead master of whom this poet sings:

But warm, sweet, tender, even yet,
A present help is He,
And faith has still its Olivet,
And love its Galilee.

There are some very wonderful productions amongst his other poems, notably his fine tribute to George Whitefield in the poem, The Preacher, a little idyll of theological protest called, The Minister's Daughter, and the great poem on Worship, several stanzas of which have again been widely used as a hymn. One verse will call this last poem immediately to mind:

O brother man! fold to thy heart thy brother
Where pity dwells, the peace of God is there;
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer.

The Minister's Daughter is the story of a minister who in his morning sermon preaches on the fall, but his daughter grows terrified of such a God:

"Oh, I fear Him!" said the daughter,
"And I try to love Him, too;
But I wish He was good and gentle,
Kind and loving as you."

The minister groaned in spirit
Bowing his head he pondered
The words of the little one;
Had he erred in his life-long teaching?
Had he wrong to his Master done?

And so in the face of his little daughter the minister reads the lesson of the divine love, and:

Thereafter his hearers noted
In his prayer a tenderer strain,
And never the gospel of hatred
Burned on his lips again.

And the scoffing tongue was prayerful
And the blinded eyes found sight,
And hearts, as flint aforetime,
Grew soft in his warmth and light.

Thus Whittier's message to us is to seek the eternal in the grand, sweet, every-day simplicities of life.

The Story of a Junior Church

*by Frank Marston**

STALIN'S statement, "Give me a child until he is eight years of age, and I will make him a Bolshevist forever," challenges the thinking of every minister, schoolteacher and parent. Our Roman Catholic friends say, "Let us educate your child until he is seven years of age and you can have it." What does Protestantism say—? This writer feels that our boys and girls are receiving very little Christian education. Therefore, two years ago, he embarked on a great adventure —the founding of a junior church for all grade school children, built upon the basis of "Christian Education Through Visualization."

Within two years the junior church has grown from a zero membership to 187. It meets at the same hour as the senior church, which gives a splendid opportunity for the parents to bring their children and stay for the worship service. But what constitutes a worship service for children of grade school age? Hymns of worship and adoration. Prayers and responsive readings, especially written for children, and in place of the regular sermon, a sound, motion picture of a religious nature is shown and discussed by the leader and children after the showing.

The picture of the junior church shown on this page, was taken twelve months after its formation. Since the picture was taken, the number has increased almost two-fold. However, meeting for worship is not enough. The evangelism of the children is paramount in the mind of the writer. The minister of the church and his volunteer parish visitors interview the parents of boys and girls in the special interest of the junior church. The results are most gratifying. We not only get the children, but many of their parents; for our psychology teaches us that we can reach the adults through the children, and we can reach the children much easier through the junior church.

In the Crusade for Christ, much has been said about adults. But this writer feels that the children, too, need to be evangelized and the junior church is one method of evangelization. When a junior church grows from zero to a membership of 187 within two years, it presents a tremendous challenge, opportunity, and responsibility, for the church of tomorrow must be built upon the children of today. And the junior church is a solution to the type of the church of tomorrow.

*Minister, Grace Methodist Church, Jacksonville, Illinois.

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Public Education and Religion

(From page 18)

method outlined above with our secular education.

No doubt the inclusion of more specifically religious matter would mean a revision of many of our present public school textbooks. It might also be fraught with other difficulties, including opposition from various religious groups as well as from educators. Yet, such a step could well be taken with the close cooperation of educators and religious leaders who are fearless and progressive. That such close cooperation is possible has been clearly shown by the pioneer work done by the Committee on Religion and Education. Truly, this is a significant beginning. Once it is clearly understood that the public schools, in taking such a step, will not commit themselves to any one creed or denomination, and that specific credal indoctrination would be left up to the various churches, most opposition will disappear. But it must be understood that under such a program there would be no formal study of religion; that, rather, it would be the study of religion in relation to our heritage, our culture, and our social life.

The role of the Protestant Church in such a program is apparent. Obviously, such a revolution in education — the integration of a Christian philosophy and ethic into the public school program — must be fostered by the church. To this end the church must proclaim at every opportunity, and with the zeal of urgency, that the gospel of Christ is a total gospel. Christianity, to have an impact on life, must be concerned with the whole of life, and not relegated to Sunday, to the Church, to the clergy. The gospel must enter into every realm, every strata of culture, every educational program.

But this general preachment is not enough in itself. It must be supplemented by more specific action if the church is to foster true religious education. When we realize that the majority of our public school teachers has been reared in the church, it is easy to see the power which the church can manifest in public education. Our churches have long been proselytizing young men and women for full-time Christian service. The trouble has been that the churches have maintained, at least by indirection, that full-time Christian service consisted in some sort of Church-related vocation: the ministry, religious education, or missions. When the church begins to realize that all vocations can become Christian vocations, and when we seek to train our young people to that end, then we will find our public education interwoven

(Turn to Page 27)

Protestantism Speaks Through Motion Pictures

The Story of the Protest Film Commission

by Mrs. Howard Grimes

"My Name Is Han"

THEY came together with a profound conviction that human conduct is determined by inner attitudes. They possessed an equally strong awareness that the most effective medium of influencing those attitudes was the motion picture. Three years ago, a group of lay and professional men and women from the Protestant churches of America came together to implement these convictions through an agency to be known as The Protestant Film Commission.

The Protestant Film Commission was formed for the express purpose of actually using the powerful medium of the film and for promoting the use of this medium for such ends. Its first purpose was therefore to produce films of high technical and artistic quality for distribution in 16mm to churches, clubs and schools. These films are on religious and educational themes, and are both dramatic and documentary in technique.

The second purpose of the commission is to stimulate in the Hollywood motion picture industry a greater sense of responsibility in the production of entertainment films which influence the attitudes and behavior of millions of people. It proposes to obtain in the production of entertainment films a fair representation of Protestantism, the portrayal of more significant moral themes and the increased application to such production of standards of art and ethics.

To make possible such a two-fold program, the Protestant Film Commission has been created as the agency of American Protestantism. Nineteen Protestant denominations hold supporting memberships in the commission. These supporting memberships are, in some instances, held by the denomination as a whole, or by various boards within the denomination. The board of directors of the Protestant Film Commission is composed of representatives from all supporting boards.

The commission's over-all administration is made possible by the supporting memberships of member denominations, and from thirteen interdenominational agencies. Its production program of motion pictures is made possible by the financial support of various member organizations interested in a particular production. The commission's first venture was "Beyond Our Own," a forty-minute sound film, released in November, 1947. This film was an "evangelism" picture, and has been exceptionally well received both by the critics and by the churches. Its production was widely supported by the Protestant denominations. The final creation by the commission of a motion picture script of acceptable quality and content to these member denominations was a real achievement in basic understanding between denominational representatives.

The second picture, "My Name Is Han," released in June, 1948, was made by the commission at the request of the Missionary Education Movement, for member denominations whose boards of foreign missions were especially interested in the film on "'Christianity in China." The release of this film was timed to coincide with the beginning of the mission study program of the Protestant churches in America for 1948-49, whose foreign subject was "China." This film is a dramatic documentary, made in China, with all native characters. Typical of many critics' reviews is this statement by Frank Eng of the Los Angeles Daily News, who said on June 7, 1948: " . . . has a basic nobility of intent and simplicity of story line which restores our faith

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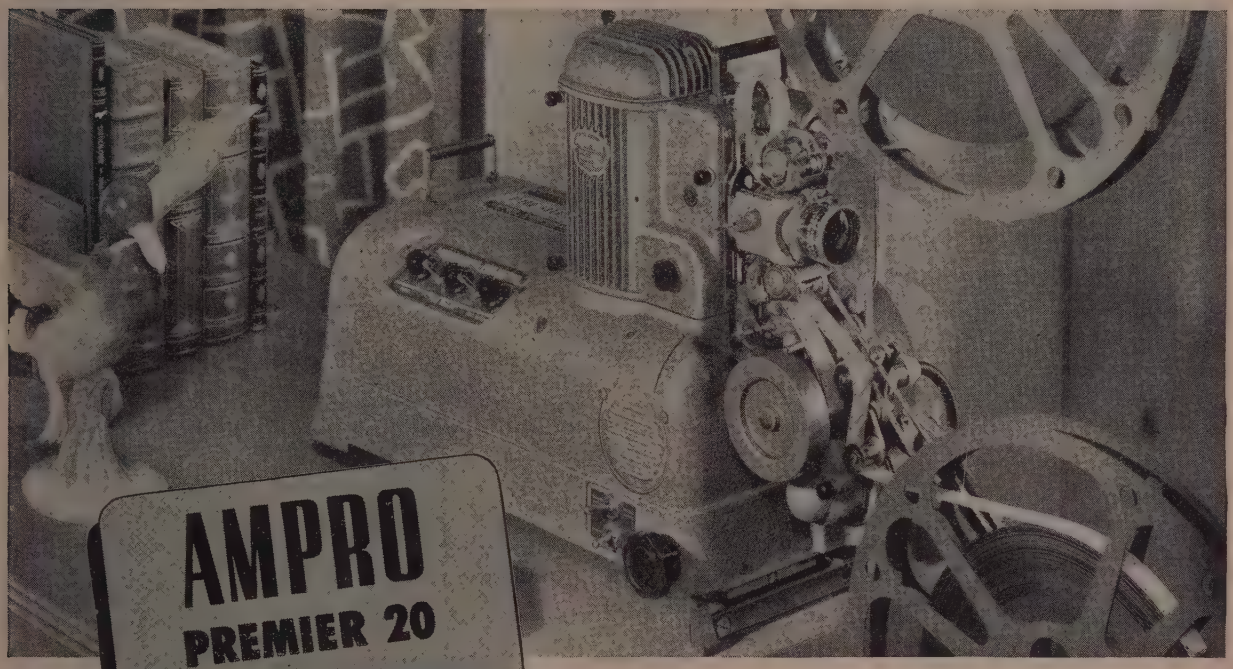

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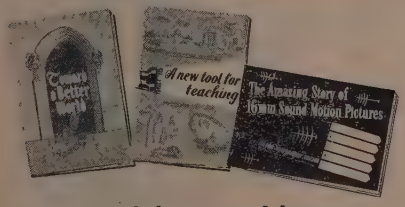

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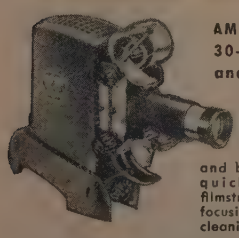

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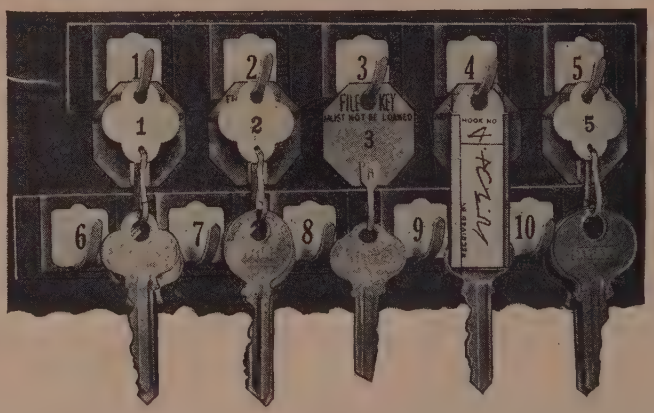

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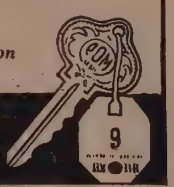

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in people, missions, and the world seemingly anxious to forget Christ . . ." Of particular interest is the fact that this film, "My Name Is Han," was awarded a bronze "Oscar" by the Cleveland Film Council at its June, 1948, festival as the best film in its class.

The Protestant Film Commission's production plans for current and future production include:

1. "Prejudice": This film has been produced during the summer and early fall of 1948, in Hollywood, and its release date will be announced soon. It is a feature length motion picture dealing with the emotion of "prejudice." The purpose of "prejudice" is to contribute in an understanding, sympathetic way, to the solution of a problem which is common to all of us. Instead of concentrating on a race or on groups which have been the objects of prejudice, this film deals with the man who has prejudice.

2. The "Christianity in Japan" film: In September, 1948, a crew consisting of a director, writer and production assistant had arrived in Japan for the filming of the Protestant Film Commission's New motion picture of the work of the Christian church in Japan. This film is also being made at the request of the Missionary Education movement, and financially supported by denomination boards of foreign missions especially interested in the work in Japan. It will be released to coincide with the opening of the 1949-50 foreign missions study, which is on Japan.

3. The "Democracy" films: The first of a series of films on "Democracy and the American Way of Life" is now at the "shooting script" stage of production. Each film produced by the commission has a special advisory committee, and the story treatment upon which the film will be made is first approved by this advisory committee, and the Administrative Committee of the Commission. This series on "Democracy" will include five films.

4. The "Mental Health" films: The first of a series of seven films on "Religion and Mental Health" is also at the "shooting script" stage of production. This series of films on human relations has been developed by the commission, working in close cooperation with the Department of Religion and Health of the Federal Council of Churches, one of the commission's member organizations.

5. The general "Curriculum" films: In cooperation with the International Council of Religious Education, and the boards of Christian Education of our member denominations, the com-

mission is now in the process of developing scripts for five general curriculum films. Three of these films will be for youth, and two for children.

6. The "Missionary Recruitment" film: In cooperation with the Boards of Home and Foreign Missions, and other specific missionary agencies of our member denominations, the commission is creating a script for a film designed to assist in recruitment of young men and women for the missions.

7. The "Ministry Recruitment" film: Story conferences are now in process on the creation of a script for a film on "recruitment for the ministry." This is being done by the Protestant Film Commission at the special request of the Methodist Church, and is designed to assist not only that church, but all Protestant denominations in a wide program of advance in recruitment for the Christian ministry.

8. Three Bible films: These three Bible films will be made by the commission in cooperation with the boards of education of our member denominations, and the J. Arthur Rank Organization in England.

All Protestant Film Commission pictures are personally supervised by the commission's executive director, Paul F. Heard. Production is done both in East coast and in Hollywood studios, as well as the documentaries made in China and Japan. Production includes a wide variety of types of films, feature length as well as the shorter teaching-type film and filmstrip.

The second purpose of the Protestant Film Commission, that of representing the Protestant churches to the motion picture industry of America, has now progressed to the point where a commission office in Hollywood, with a west coast representative, is now a reality. This will make possible a more effective and efficient discharge of the commission's second purpose. Our member denominations are assisting Mr. Heard, the executive director, in the selection of significant and qualified representatives on the west coast to serve on the necessary committees, which include: script evaluation, production liaison, research, finance and public relations.

The Protestant churches of America are now prepared to make full and compelling use of the powerful medium of motion pictures. They will do this through an increasingly accessible and effective liaison with the motion picture industry, and through the production of films whose high technical and artistic quality is assured, and whose content represents the best that a cooperative Protestantism can produce.

Public Education and Religion

(From page 24)

with the thread of the Christian faith. The church must, then, recruit its finest, most Christian young men and women for public school teaching positions. It must strive to show them the importance of their job. It must strive to send them into their profession imbued with a desire to extend the gospel. When this is done, there will be more of our English teachers using the Bible as great literature; more history teachers stressing the role of Christianity in the history of the world; more sociology teachers recognizing, and teaching, the importance of our Christian institutions in the lives of men and women. One church, known to the writer, has already done a significant piece of work along this line. It designates one Sunday during the year for the purpose of recognizing the teachers and the schools in the community. The teachers are personally invited to attend the morning service. They do attend; and the minister has before him the opportunity to present the claims of the gospel upon their lives, and the importance of the teachers' "Christianizing" their teaching.

Influence Leaders

Finally, the task of the church lies in bringing to bear its influence on the leaders in the field of education. That such cooperation between the church and the school is possible has been amply illustrated in the work done by the Committee on Religion and Education of the American Council on Education Studies. True, it is only a beginning, but it does serve to show that the church can make its influence felt.

It is true that this revolution in education will not occur over night. But over a period of years inestimable benefits would result from such a program in our churches, in our schools, and in our individual men and women. Our religious leaders, as Christians, recognize the urgency of this. As citizens they must recognize its urgency too. From a purely utilitarian and political standpoint, we cannot deny that a better understanding and a more critical awareness of what our nation stands for, and of the place of man in society, would not be amiss in our present day. We are facing here more than an educational problem. We are facing a spiritual crisis in our national life. The vacuum left by the omission of religious knowledge offers a chance for the growth of detrimental creeds and philosophies. The inclusion of religion, integrated into our public school curriculum, would not be, perhaps, the complete answer to the problem. But it is a phase of the matter which merits our deepest consideration.

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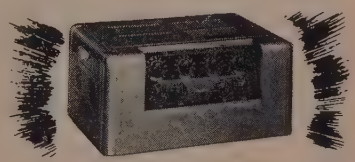

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Isaac Watts

An Interpretation of the Maker of Our Modern Hymnody

*by William L. Ludlow**

THE Christian minister has long recognized the importance of hymn singing for his worship services. Few of us, however, know the long struggle on the part of many sincere Christians to use hymns written as expression of Christian faith. November, 1948, represents the two hundredth anniversary of the death of Isaac Watts whose hymns were written as testimonies of his Christian faith. Although he was not the first to rewrite the Psalms and to create hymns of his own, he does stand as great leader in this struggle for more creative music in our Protestant churches.

Isaac Watts was born on July 17, 1674, at Southampton, England. His father was a deacon in the Congregational Church. At that time the laws against nonconformity to the state religion were enforced with no little bitterness. Tradition tells us that many times he was carried by his mother to the town jail to visit his father who was imprisoned for conscience's sake. Early sources of his life describe his health as poor. As a youth he was undersized and pale. At the age of four he was learning Latin and at seven he was writing poetry. He had opportunity to be educated for the Anglican ministry. He could have gone to Oxford University or to Cambridge University. However, his early experiences with the established church were so bitter that it is easy to understand how he would refuse such assistance. Moreover, how could any conscientious and intelligent Christian change his religious convictions in such a manner?

When Watts was fifteen he entered the Nonconformist academy at Stoke Newtongton, London, where he remained for five years. The Rev. Thomas Rowe was in charge of this Nonconformist academy. While we have no record of what subjects he studied, we do know that in this period Latin, Greek, Hebrew, mathematics, history, geography, natural sciences, rhetoric, ethics, metaphysics, anatomy, law and divinity were the usual courses offered. The students were trained in scholastic disputations in the syllogistic form. They practiced English composition through writing letters and speeches. The theological students had to analyze chapters and verses from the Bible, to draw up outlines for sermons, to pray at the Lord's-Day evening service, and to set Psalms to different tunes. There were daily reviews of the preceding day's work and a Saturday review of the whole week's work. Once a year the whole grammar was publicly recited.

In 1693 Watts was admitted to the church of which Mr. Rowe was the minister. When he was twenty, he had completed the ordinary course of study and had returned to his father's home where he spent two years in study and spiritual preparation for the ministry. Afterward he lived for six years with Sir John Hartopp as the tutor of his son. While he carried on his studies for the ministry, he also wrote books on logic and elementary science.

Watts preached his first sermon when he was twenty-four. He became the assistant, and in 1702 was made the minister of the Independent Church in Mark Lane, London. Soon after he was ordained and became the regular minister of this congregation, he became seriously ill. From 1712 to 1716, he was again very sick with a fever. Repeated illnesses forced Watts, after ten years of service with this church, to resign. He retired to the beautiful home of Sir Thomas Abney near London. Here he went to spend a few days but stayed as guest for thirty-six years. He died there after a long illness on November 25, 1748.

To appreciate the contribution of Watts to Christian worship, we must realize the spiritual level of the services in his time. The writer some time ago saw a little book entitled *Musick's Monument* written in 1676. Thomas Mace, its author, who was satisfied with the singing of Psalms, declared that they are so "excellently good that I will be bold to say art cannot mend them or make them better." He was worried about the manner in which they were sung in the churches. He suggested the introduction of the organ to aid in Psalm singing. He thought this would alleviate much of the "whining, toting, yelling or screeching there is in many country congregations." Moreover, in Watt's time there was the general practice of "lining out" the Psalms. Many in the

*Department of sociology, Muskingum College, New Concord, Ohio.

congregation were illiterate. This custom of having the clerk or the minister read out a line of the psalm and to have the people sing it from memory was officially sanctioned by the Westminster Assembly in 1645. In some instances, the members of the congregation might select their own tunes for the words of the Psalm. Hence there might be several tunes being sung at the same time. Again in some churches the number of tunes might be small. The same tune would be used many times. It was Watts who sought to write hymns which would not only be expressions of sincere worship but also create a devout sense of praise in the minds of the worshippers.

In his introduction to *Hymns and Spiritual Songs*, Watts gave this picture of the condition of singing in the churches: "While we sing the praises of our God in his church, we are employ'd in that part of worship which of all others is the nearest akin to heaven, and 'tis pity that this of all others should be perform'd the worst upon earth. . . . That very action which should elevate us to the most delightful and divine sensations doth not only flat our devotion, but too often awakens our regret, and touches all the springs of uneasiness within us." In another passage he objected to Psalm singing because "many of them (are) foreign to the state of the New Testament, and widely different from the present circumstances of Christians." While Watts had no intention to do away with the Psalms in public worship, he did believe that worshippers should be singing hymns which had "smoothness of sound" and "sense plain and obvious."

Watts's little book *Hymns and Spiritual Songs* appeared in 1707. He received the small sum of fifty dollars for the copyright. Fortunes were subsequently made by publishers from this hymnal. Nevertheless, it created an epoch in Christian worship. He found, too, that whoever attacks an old religious custom or prejudice must expect to make some bitter enemies. There was much criticism of his book. Some spoke of his hymns as "Watts's whims."

Watts sought to confine his hymns to three kinds of meter and to fit them to the common tunes of his day. Since most of the churches had scruples against using in public worship hymns of "human composure," he wrote in 1719 his *Psalms of David Imitated in the Language of the New Testament and Apply'd to the Christian State and Worship.* This was not a new translation of the Psalms but a retouching of them in such a manner

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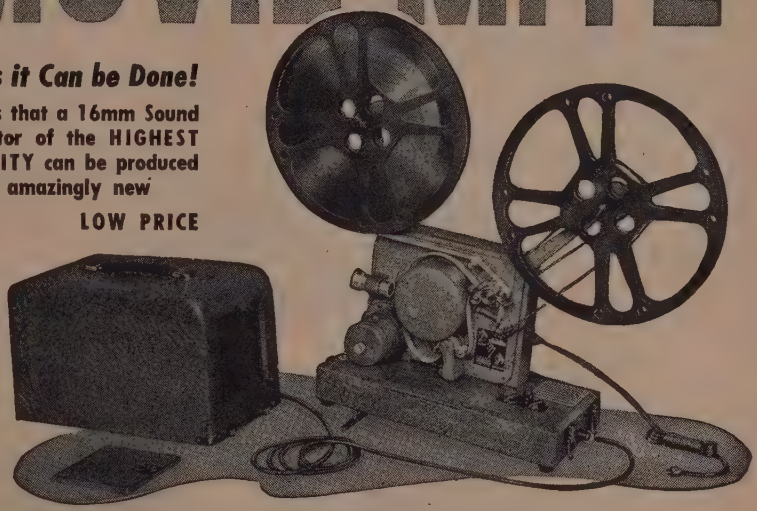

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that they could be understood by everyone. Watts retained the sacredness of the ancient Psalms but expressed them in language having meaning for his own day.

There were two purposes in the writing of *Hymns and Spiritual Songs*. He sought to tell the story of Christ in hymns more noble than the songs of Israel. He attempted to write them in such a manner that congregations singing these words would find a genuine Christian experience. To accomplish these aims he divided his hymnal into three parts. Part one was entitled "Collected from the Scriptures." These hymns were both in sense and in form taken from the passages of the Bible. The second part contained hymns of a more original creation. Some of these compositions are Watts's best known writings. The following is one of the hymns taken from the first edition of *Hymns and Spiritual Songs:*

Alas! and did my Saviour bleed?
And did my Sovereign dye?
Would he devote that Sacred Head
For such a worm as I?

Thy Body slain, sweet Jesus, thine,
And bath'd in its own blood,
While the firm mark of wrath divine
His Soul in anguish stood.

Was it for Crimes that I had done
He groan'd upon the tree?
Amazing pity! Grace unknown!
And love beyond degree!

Well might the sun in darkness hide,
And shut his glories in,
When God the mighty Maker dy'd
For man the creature's sin.

Thus might I hide my blushing face
While His dear cross appears,
Dissolve my heart in thankfulness,
And melt my eyes to tears.

But drops of grief can ne'er repay
The debt of love I owe,
Here, Lord, I give myself away,
'Tis all that I can do.

It may be observed that these words are centered about the divine Christ. Watts's enemies started rumors that he was a Unitarian and that he disbelieved in the divinity of Jesus Christ. Yet a brief survey of this section of his hymnal and his *Imitations of the Psalms*, published in 1719, show no evidence for such a statement. On the contrary, his hymns are filled with references from the Scriptures. Part Three has hymns suitable for various holy services of the church. It is in this section that we find his most famous hymn, "When I Survey the Wondrous Cross." Based upon the passage in Galatians 6:14 Watts wrote a hymn which even such a severe critic as Matthew Arnold was willing to call the greatest in the English language.

The hymns of Watts show a slight departure from the rigid Calvinism of his time. He seemed to have no mention in any hymn of infant damnation. He was very hopeful for the salvation of all as he wrote:

While the lamp holds out to burn
The vilest sinner may return.

While Watts did not possess the world-wide evangelistic spirit of the Wesleys, he rose to this view when he wrote:

Jesus shall reign wher'er the sun
Does his successive journeys run;
His kingdom stretch from shore to shore,
Till moons shall wax and wane no more.

Another characteristic of Watts's hymns is that they are filled with Biblical quotations. They form, as he intended them to be, little sermons in themselves. His hymns, more than any other writer, can be used by ministers to clinch certain ideas being stressed in sermons. Most of his hymns were founded upon a text. Watts was at his best when he was dealing with such a theme as the majesty of God. It was Watts who sings of the

Eternal Power, whose high abode
Becomes the grandeur of a God.

Although Watts never married, he loved children. During his first years with the Abneys, he wrote his *Divine and Moral Songs for Children* which he dedicated to the Abney children. He wrote the book at the request of a friend who wanted some children's hymns to accompany the catechisms. This book proved to be a landmark in the field of children's literature. One of the more popular lullabies in this collection is his "Cradle Hymn" one stanza of which is:

Hark's my dear, lie still and slumber,
Holy angels guard thy bed!
Heavenly blessings, without number,
Gently falling on thy head.

This little book containing four rhymed commandments and rules, twenty-eight divine songs, one "Hosanna" in three meters, one "Glory to God" in three meters, seven moral songs and this "Cradle Hymn" was written, as Watts tells us, for all children regardless of class or party. He hoped to present a simple, clear and inspiring collection of songs of Christian hope and faith.

If the standards of a good hymn be applied to Watts's work, we shall find that most of them measure well up to the best. A good hymn should be tuneful, that is, have a distinctive melody. It should be sung many times without boring the worshippers. It should possess a moderate range, have few or no extreme intervals and florid counterpoint beyond the singing ability of the average congregation. Lastly, the tune must fit the poem in both form and in spirit. In all these four tests Watts's best hymns meet these standards. Of these seven hundred hymns composed by Watts about two dozen are regularly used today in our services of worship.

Watts died not a rich man but far beyond the reach of poverty. In his will he left gifts amounting to about three thousand pounds. This amount did not include his personal property, books and copyrights on books. His method of disposing of his property is testimony of his character. He left money not only to poor dissenting preachers but also to the poor of the Church of England at Southampton—his birthplace.

An appropriate conclusion to this paper commemorating the two hundredth anniversary of Watts's death would be to close with the eulogy which appeared in the *Gentleman's Magazine* in 1748: "Isaac Watts, a truly ingenious and accomplished person as well in polite literature as in divinity and the sciences of which his writings as well poetical as prosaic abundantly testify, and no less exemplary for candor, piety, and solid virtue. He was a dissenting minister but honored by all parties."

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Daybreak

A Sermon of Living Faith

*by Vivian T. Pomeroy**

Simon Peter saith unto them, I go a fishing . . . and that night they caught nothing. But when morning was now come, Jesus stood on the shore.—St. John 21:3-4.

THE story in which our text is set has a very appealing character. At the time it was written the Christian movement had been gathering force for several generations; but there were many who were feeling that things were in a bad way. Arrogant circumstances seemed to be overpowering a simple tradition, and a sense of failure was darkening many hearts. No doubt the story was intended to be a parable for the encouragement of the struggling Christian Church in the second century. "Fishers of men," the Master had called his followers; and the early Christians must often have felt they were on a dark and barren sea. "They caught nothing."

After all, in spite of growing organization, it was a little church. The boat was so small and the sea was so big. But in those times of dismay they were encouraged to believe in the light while the darkness was yet unbroken. The morning would come; the assurance of a guiding presence; the casting of the net on the right side; and then they would not be able to draw for the multitude of fishes. "Christ turns all the sunsets into dawns," at last said one of them.

But because the story was written with spiritual insight, there lies in it the suggestion of a more intimate truth. It lives again marvelously as the story of personal experience; it strangely calls to the hearts of any of us today. So listen to it repeated in this tone.

There is the man Simon Peter. The time is immediately after the death of Jesus. Life has tumbled in on Peter. Things he thought secure have been all broken up. The worst has happened. For him the world has been despoiled. The stunning waves have gone over him. Now he returns to the scene of his former job as fisherman on the Sea of Galilee; goes back to the very place where not so long ago he had left his nets, when that irresistible voice called him: "Follow me." He goes back, not for any sentimental reasons, but simply because there is nothing else to be done.

The place is the same; everything is the same, just as if nothing awful had happened. The quiet light on the water; the familiar village by the shore; the men busy with their little ships; the children at their play. The unchanged, undisturbed, indifferent scene is a dull offense to this man wholly occupied by a single grief. But the sea calls to labor. There is the old common work again. The old habit re-asserts itself. Peter says: "I go a fishing." He says it wearily. He is going back to the old prosaic life with new memories like stabbing wounds; and it means work for awhile in utter darkness — such meaningless, profitless, desolate work. And then across the waters of that disheartened and commonplace duty — the breaking of the morning; the lost hope stealing back again through the mist; the remembered voice speaking from the distance which is no distance; the undying call for devotion to the living. "Simon, do you still love me? Then take care of my sheep; feed my lambs."

It may be everyone's story. When any of us men and women have met and stumbled through some dark and immense hour, the ordinary world around us seems utterly unreal. Not necessarily a dark hour; as a matter of fact, not necessarily an hour of anguish; possibly one of fearful joy. Anyhow, up from the gloomiest valley or down from the highest mount we come, and we see nothing but our own vast empty surprise. All interest in the common things of life seems

*This beautiful appraisal of life, in pamphlet form, has helped hundreds. We are pleased that the author who is the minister of the Church of the First Parish, Milton, Massachusetts, has permitted us to republish it.

stopped forever. Almost deliberately cruel appears the unconcerned regularity of things; incredibly stupid this continued procession of daily affairs.

The world of nature, its moods and motions, does not change a shade or pause a moment for all that we feel. We have stood in a hushed room and watched a beautiful life withdrawing from a form dearer to us than anything else the world contains. We have put our hopes into some gallant cause only to see it smashed against the hard resistance of ignorance and wrong. We have been uplifted into some supernal light. And, after it all, the surrounding scene is untouched by our amazement and grief; unstirred by our exultation. It appears to mock us. The morning sun shines cheerfully through the windows of the house; the rain drips with no more hint of tears than before; the hills are silent; the sea-tides rise and fall. "Ol' Man River, dat Ol' Man River, he must know sumpin', but don't say nothin'; he just keeps rollin', he just keeps on rollin' along."

Not only nature but the world of our own humanity is all around us with its business undelayed, its movement unabated, its laughter unquenched. Once it was reported that, when the news of the death of a notorious financial magnate reached Wall Street, something occurred which had not been known before. There was a hush for fully five minutes. Frantically busy men stopped in their tracks; there was no sound of voice or footfall; even the tape-machines ceased their ticking. Only five minutes — and then the mighty tide of human affairs flowed noisily on, accentuated by the brief pause.

For most of us there is no homage of five minutes' silence. The world's needs must be met; pleasure and greed keep up their pursuit; neighbors go on their errands and keep their engagements; the children's shouts are heard from the street; the boy flings the newspaper at our door; the postman punctually rings the bell; trade is brisk in the market; the train tolls its friendly warning; the plane roars across the sky. Everything is the same.

Then we are compelled, or then we choose, to return to the simplest duties. After hours or days tremendous with excitement and dread and love and sorrow, we go into low gear and begin to climb the old hill again. Life as a whole will not bear thinking about; so we apply ourselves to some ordinary and undeniable detail. With our bewildered hearts we find ourselves among familiar things. Empty seems

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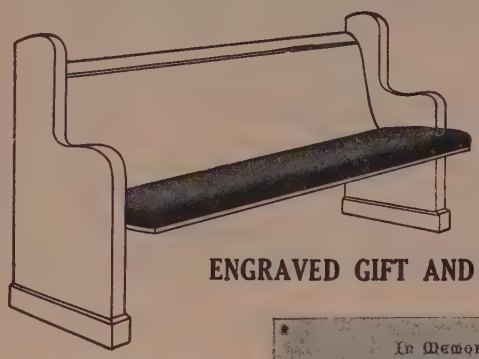

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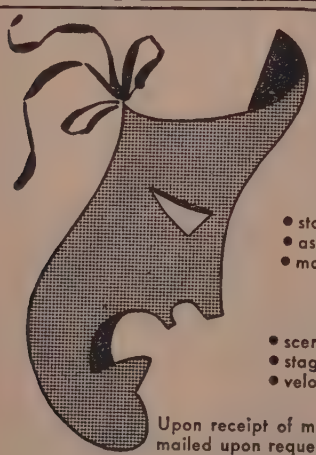

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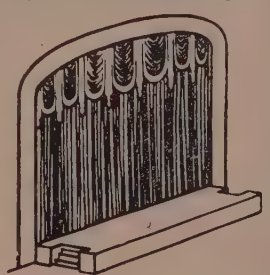

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the old place; senseless the old work; but the place waits and the work has to be done. It may as well be done.

Our enormous experience gives us no discharge from the ranks of the little people; no immunity from the demands of the commonplace. The sunlight may seem an unearthly glitter, and our fellowmen, even the most sympathetic, may seem only shadows; but all the same the sunlight falls, the friends pass and speak. So it is back to the routine, back to the things that remain, taking life up again, although it seems only a broken bit of life. And we say: "I go a fishing."

And never again, so we think, will the heart know peace, or joy gird us for life's endeavor. Never again, we think, will there be any sense that ordinary things are highly significant and worthwhile. Least of all could this happen amid the triviality or the monotony of the tasks to which we have returned; least of all amid the drudgery of unheroic duties. So for a time we think. But the truth is that along that plain road — and only on that road — peace comes to meet us and the imperishable essence of lost things is found again. Deep in the faithful heart are the fountains of the day; the shores of dawn are there; and there sounds the voice of tender command, bidding us live on to finish the work and to greet life with "valor undismayed and happy astonishment." Amid those most commonplace, most necessary things, where the bread is broken and the fire is kindled, we must prove the greatness of the hour through which we have passed, prove it by our Christly service to a needy world. "Simon, son of Jonas, lovest thou me? . . . Feed my sheep."

One might not expect to hear the accent of Galilee repeated amid the genial gossip of Alexander Woolcott; but you can hear it, if you turn to a page in that book of his "While Rome Burns." Here is the incident in almost all Woolcott's own words. A well-known American woman, sitting down with her stunned mother's heart in a New York hospital and staring blindly into the future, only half listening to the head nurse, who, being a wise person, kept on talking —talking about the hardest part of her own job. Had Mrs. Norris, as she waited in the ante-room, chanced to notice a shabby little boy sitting out there cooling his heels? No, Mrs. Norris hadn't. Well there was a case, the nurse said.

That boy's mother was a young Frenchwoman whom the ambulance had brought to the hospital a week before from the dingy home to which she and her child had drifted. The

two had only each other in the world, and from sun-up to sun-down each day he had come and waited outside, just on the chance that he might be allowed to speak to her. Besides, he had no home where she was not. Well, that frail, valiant mother had died a half-hour before, dropping out of sight like a pebble cast into the ocean, and now it was part of the nurse's job to go out and tell that child that, at the age of eight, he was alone in the world. "I don't suppose," she suggested hesitantly—a wise woman that nurse must have been—"I don't suppose," she said, "that you would go out and tell him for me." And what happened in the scene which followed, when Mrs. Norris cleared her eyes and went forth to this new assignment, you will remember or you can imagine or read for yourselves.

"Jesus said to Simon Peter, Simon, son of Jonas, lovest thou me more than these—more than the others do? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my lambs."

That unchanged face of nature, which appeared at first to mock by callous indifference our singular loss, becomes a constant invitation to a larger emotion, a more generous emotion; becomes an outward sign of a realm more safe from hurt than our weak holding. And our thoughts begin to flutter up from the little heap of mournful dust into the rays of some indescribable divine purpose of perfection, which is betokened by the sun that shines and the rain that falls alike on the sorrowful and the glad. And we come to echo the robust cry of G. K. Chesterton:

Thank God, the stars are set beyond my power,
If I must travail in the night of wrath;
Thank God, my tears will never vex a moth,
Nor any curse of mine cut down a flower.

Men say the sun was darkened; yet I had
Thoughts it beat brightly even on Calvary.
And He that hung upon the torturing tree
Heard all the crickets singing, and was glad.

"I go a fishing." That inevitable return to some active share in the world's affairs; that taking life up again among the immediate things of every day—carries with it a wisdom greater than at the time we know, and it brings us at last to the shore of unyielding fortitude and quiet assurance. We come to be very grateful that life is largely commonplace, that it is crowded with duties, and that its unfading beauty stands very close to the most homely tasks. "I go a fishing." We all say it some time; and then we know very deeply what Charles Kingsley meant when he wrote: "Thank God when you get up that you have something to do that day which must be done, whether you like it or not."

So, as we put it, we just "carry on"; we are following on; we bend to the oars and try our best to keep time with the others—the others in the little boat, so little on the great dark waters. And then lift our eyes to the first gleam of the soul's invincible daybreak.

There is only this to add. Whether we know it or not, it all has to do with the burning heart of real religion. "Now it's good-bye," says Peter in his hopeless whisper; in any age this Peter, who is no saint but a plain man, "Good-bye forever, Master. You know I really did love you and love you still. I meant to fight loyally for your throne; only at the end I just wasn't brave and good enough. Now I'm going back to the thing I used to do." Then comes the answer: "It needn't be good-bye like that; it can't be. I haven't gone to be among the pomps or the spectres, and you didn't leave me in the place of bitter tears. I am where I told you I would be, among the living and the least of my brethren, anywhere with the suffering and the heavy-laden and the happy ones and the young children. So it can't be good-bye—not like that."

For, as Albert Schweitzer wrote and sealed with his own working faith: "He comes to us as one unknown, he came to those men who knew him not. He speaks to us the same words—Follow thou me!—and sets us to the tasks which he has to fulfill in our time. He commands. And to those who obey him, whether they be wise or simple, he will reveal himself in the toils, the conflicts, the sufferings, which they shall pass through in his fellowship; and as an ineffable mystery they shall learn in their own experience who he is."

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The People of the Book Seek a Land

*A Sermon by Jacob Trapp**

TO Orthodox Jews the holiest spot on earth is probably a particular space along one side of a narrow street in Jerusalem. There a lofty wall of magnificent stone blocks, larger than those of the pyramids, rises one hundred feet from its base. These stones, the Jews believe, once formed part of the exterior of Solomon's temple. This wall and the pavement at its base are Moslem property; but over the centuries Jews have established a "right of access" to it, there to lament the destruction of Solomon's temple. It is called "the Wailing Wall." Those who have seen it describe for us what is to them an unforgettable sight — human beings, weeping and praying and crying aloud unto God.

How doth the city sit solitary, that was full of people! . . . The ways of Zion do mourn, because none come to the solemn feasts: all her gates are desolate.

Viewed superficially or unsympathetically, this is of all things the silliest and most irrational, that century after century, year after year, day after day, human beings should come to this Wall to wail over the vanished glory of Solomon's temple. Solomon's Kingdom, about a thousand years before Christ, was a great one. In that particular and brief epoch there was none mightier, David having conquered the Philistines and the Syrians and extended his dominion to the Euphrates River. But after three thousand years, who cares about that? Why waste a single moment in regretting the vanished barbaric splendors of an ancient empire? After all, was not the great thing which the Hebrews gave to the world a literature? Are they not, as their rabbis have said, the people of a Book? Does it make sense, when you have the living word, to weep for a temple of stones? Isn't this whole movement called Zionism a nostalgic, hopeless effort to recapture certain remote and idealized glory of an unrecoverable past?

It would be easy to say yes, and to let it go at that. But we have to dig deeper if we are to discover something of the secret of an authentic passion.

To be the People of a book is a great thing. But it's a rather sterile and frustrating thing if the vision of that book, its prophetic and distinctive heritage, cannot be incorporated in a society, embodied in a culture, and creatively developed as the way of life of a people.

You can get the feeling of what I mean by supposing that our democratic scripture, the distinctive and significant writings of our heritage from the Mayflower Covenant on down were all we had left to us, that our land was taken from us by conquest; that we were dispersed over the earth, scattered among people unsympathetic or hostile toward our ways; that we were meeting in little groups sometimes secretly to study these scriptures, in order not to keep only a precious memory but also a significant idea alive. You can imagine that just the discarnate pattern of these things in a book would not be enough, that we would long for the time when we could again embody them in our institutions, and long for the place, our former homeland, where we could be together again as a people and where the word could become flesh — that is, the ideal could embody itself in a living culture. You can imagine, too, that if the Book were all we had, we would be likely in time to give an exaggerated devotion to its letter and to magnify its names and its particulars. You can imagine that we, as a remnant clinging to the democratic ideal, would come to think of the meaning of our existence in terms of our mission to keep this ideal alive until we could again build it into a society. Lest it be corrupted by hostile and alien influences, and lest our children succumb to the attitudes and acceptances of tyranny, we would tend to insulate ourselves to some extent against the society around us. We would be unhappiest, most oppressed and driven, in countries that had least embodiment of and sympathy for the democratic ideal. We would be happiest, most nearly normal and at home in countries which shared to some extent our democratic conceptions, and honored the land we used to inhabit and the nation we used to be for its contribution to their way of life.

By transplanting ourselves thus in imagination we begin to get something of the age-old feeling which underlies Zionism. But we don't begin to get anything like the full force of it, until we imagine some rival religion over against democracy — say, authoritarian and totalitarian Communism — not

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only displacing and dispersing it, but blaming it for the martyrdom of its founder. For a thousand years of Christian history, from its adoption by the Roman Empire to and through the Middle Ages, even this assumption is not strong enough. For the feeling held against the Jew was that he was a deicide.

It was a Christian author, Dr. Conrad H. Moehlman, Professor of the History of Christianity at the Colgate-Rochester Divinity School, who wrote (in the *Christian-Jewish Tragedy;* 1933): "The tyro in the study of the Christian-Jewish problem soon discovers that the ultimate reason for anti-Semitism, although the term itself is of very recent origin, is Calvary." The Christian generations of Europe first learned about Jews and Jewry as enactors of a Satanic role in the mystery of the redemption, as the villains of the Drama of Salvation. As some Christians now feel, the whole of Christendom once felt. The feeling can best be illustrated perhaps, from a few textbooks. The first from a *Lutheran Life of Christ* (Adam Fahling, Concordia Press, 1936):

And ever afterwards the Jewish wanderers, from century to century and land to land, have borne the curse which they have invoked upon themselves and their children.

The second from a Catholic *Bible History* (by Bishop Richard Gilmour, latest edition by Benzinger Brothers, New York, 1936):

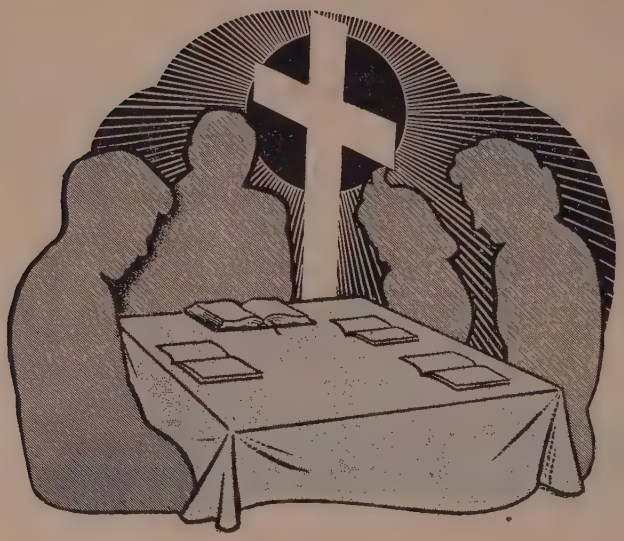
For eighteen hundred years has the blood of Christ been upon the Jews. Driven from Judea — without country, without home—strangers among strangers—hated, yet feared—have they wandered from nation to nation, bearing with them the visible sign of God's curse. Like Cain, marked with a mysterious sign, they shall continue to wander till the end of the world. (p. 209)

That view—that Jews as deicides are under a curse—now the view of unenlightened but powerful minorities in the West, was once the view of all Christendom.

Jewish Exclusions

For upwards of a thousand years that meant periodic exile from one country to another, exclusion from land ownership, exclusion from trade guilds and art guilds and all legitimate occupations. It meant a crowded, unwholesome and, for most Jews a poverty-stricken existence in the ghettos of Europe, outside which they could set foot only at the risk of their lives. No wonder the Jewish Prayer Book became a deep sigh of longing before God that he would restore them to Zion. No wonder that restoration to the Holy Land, the great dream of the poets and prophets of Babylonian exile long ago, enshrined in the grandest passages of their Scripture, should become, under the circumstances of a harsher and seemingly endless exile, their dream too, the profoundest and sharpest longing of a people driven in upon themselves. The remarkable thing about that Prayer Book is that the longing takes as high and pure a form as it does. They were, after all, the People of a Book and of a great Book, who held fast to the vision of one living God over all the worlds and over the whole of humanity. Hence the prayer for the restoration to Zion was a prayer also for an exaltation of that vision among all mankind, for peace and justice and brotherhood among all peoples.

Without Palestine as a place to long for and to remember, the Jewish religion, the religion of a dispersed and disliked minority, is scarcely conceivable.



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It is significant that amelioration of the lot of the Jew came to Europe with the eighteenth century enlightenment and with the dawn over Europe of the democratic political revolution. In Northern and Western Europe, including Germany, the ghetto became a thing of the past under the influence of the new and more liberal social, political and religious ideas. A long banished people were brought back into relation with their fellows. The walls, naturally, did not come down all at once, and many of the more orthodox Jews, with a sort of inherited agoraphobia, still cowered within a sort of inbred isolationism. But more and more did come forth to participate brilliantly in the life of their times. Reform Judaism developed, a liberal religious movement which demonstrated that it was possible to retain what was great in Judaism and yet accept what was valuable and consistent with it in the philosophical and religious thought of the time. Reform Judaism became a religion which could find a homeland, or a Holy Land, wherever there was true and religious respect between man and man. Such an advanced and truly modern Judaism made its greatest forward strides here in America, whose basic institutions and basic political philosophy were shaped by the 18th century enlightenment of a Universal Deity and of liberty, equality and fraternity among men.

It is significant also that the movement now known as Zionism was in part the product of the enlightened Christian conscience. Its leaven began to work about a century ago when the great Lord Shaftesbury, one of the grandest products of British liberalism, tried to persuade the British government to work for a plan for resettling the Jews in Palestine, under international guarantee.

The Scapegoat

Between 1880 and 1910 came a series of horrible pogroms in Russia. In those years the decaying Russian Empire sought to stave off approaching revolution or necessary reform by diverting the attention of the people from their own misery to the Jews, who were made the scapegoat. About the same time anti-Semitism in Germany and other countries began to reappear in a new form, shifting the line of attack from religion to race. Only in Britain, France and the United States did the Jews have a chance of being accepted in due time as a full-fledged member of his adopted country. Naturally, his thoughts began to turn again to the ancient land rooted so deeply in the prayers, the songs, the story of his religion. While millions emigrated from Eastern Europe to the United States

and other parts of the world to escape persecution, some tens of thousands managed to make their way to Palestine. The first group of European Jews arrived here in 1881. Another group left Russia during and after the revolutionary unrest and outbreaks of 1904-05. By 1914 there were 80,000 Jews in Palestine, nearly 12,000 of whom were living in farm colonies.

The political formulation of Zionism was first worked out at a Zionist Congress, meeting at Basle, Switzerland, in 1897. The program adopted, essentially the program of Zionism ever since, stated: "The object of Zionism is to establish for the Jewish people a home in Palestine secured by public law."

How that was implemented by the Balfour Declaration during World War I; of the international promises then made to the Jews by the League of Nations which conflicted with secret promises made to the Arabs by the British; of the secret treaty made with France which likewise conflicted with the promises made to the Arabs; and of the tortuous political history of the Mandate in Palestine ever since, I do not intend to speak. Even to mention the complications and difficulties that arose would keep us here all day.

Zionist development in the twenties was comparatively slow, and peaceful compared with what came later. In 1922 the percentage of Jews in Palestine's population was eleven per cent. In 1931 it had risen to sixteen per cent. In the next six years, with the rise of Hitler and the Nazi persecutions, the percentage nearly doubled. After this war, with the outright Nazi extermination of some six million Jews, in gas chambers, crematories, and with indignities that so shock the imagination that it is difficult to believe them, the passion of some of the pitiful remnants to get to the Holy Land, if only to die with dignity like human beings, is a kind of ultimate courage of desperation and an ultimate desperation of hope which is awesome to contemplate. To get an inkling of it you must read the descriptions of the 4,500 prisoners on three British ships, who had set out in *Exodus 1947*, a converted American river boat, from the graveyards of Nazi Europe to Palestine, only to be taken back to Hamburg, forced ashore and sent to an internment camp, where they wait for another such exodus.

Of the three religions, Judaism, Christianity and Islam, with an historic attachment to Zion, Judaism is the parent, Christianity and Islam are the younger offspring. Both of the latter have been guilty of persecuting the mother faith, although Moslem persecution was never as severe as that of Central Europe. Both might well welcome the mother faith back to a place in her ancient homeland. Both Islam and Christianity have extensive territories in which to strike root and to develop culturally, according to their own genius. The Arabs now have independence in all the vase areas promised them after World War I.

The Jews, until the United Nations decision, had no such area. The religion of the Book and of the Land became merely the religion of the Book, which was not enough. It needs also to become a religion of the Land, to develop its own distinctive way of life and to make its own unique and continuing contribution to the world. To help the Jew to strike root in a secure place and to find the good life in terms of the wholeness of a culture which he can call his own, would be one of the most Christian things that Christians could do, as an act of atonement, and as a response of love and compassion which, in the present world situation, could well be a crucial contribution to peace.

Christian support of a Jewish homeland could be a crucial contribution to peace for yet another reason; to help put our statesmanship on a higher and more courageous level. After World War I we showed no interest in Palestine or its neighbors, except, under Harding's administration, to see that we got our share of the oil concessions there. After that Britain could have all the headaches, all the responsibility, all the criticisms. Such an attitude today would mean that the fine civilization the Jews have already created there would be pushed into the sea. It might mean, too, insufficient opportunity for the Arabs who have lived in Palestine for many centuries too, to develop a democratic civilization. Regard for human rights and human conditions must be the center of interest and the center of responsibility, if high statesmanship, effective statesmanship, is to guide the revolution taking place at so swift a pace in the Near East into more democratic channels. If it isn't a democratic evolution in that fulcrum of three continents, it will bode ill for the peace of the world.

Jewish developments in Palestine have been and the State of Israel will continue to be a blessing to Jews and Arabs alike, and to the entire world. For some years now the words of Isaiah (27:6) have been relevent: "He shall cause them that come out of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit."

The People of the Book, with international sanction, are taking root and becoming the People of the Land as well.

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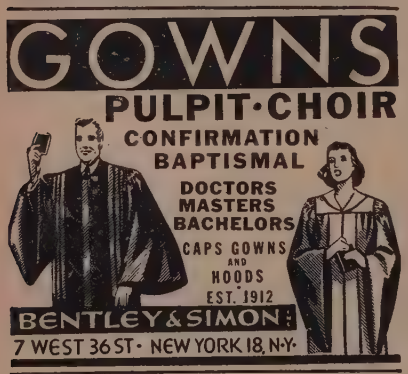
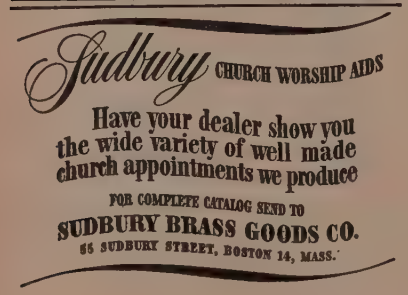
Use This Checking List

1. Is the living room large enough to accommodate a church group of at least 25 people?
2. Is there a piano and are there enough chairs (including folding chairs) for such sized groups?
3. Is there a wheeled table for use in serving refreshments?
4. Can visitors get into the pastor's study without passing through other rooms?
5. Is there sufficient filing and storage space in the pastor's study so his study table can be kept clear?
6. Is the pastor's study located so that noises from the kitchen and the children's play will not disturb him at his work?
7. Can he use a telephone in his study without disturbing the family?
8. Does the outline of the house form a rectangle? (Irregular shapes are expensive to build.)
9. Are rooms rectangular rather than square?
10. Have closets been grouped in series to form storage walls? (Conserves space.)
11. If there is more than one flight of stairs, is one built under the other in order to conserve space?
12. Is the plumbing centralized as much as possible?
13. Is the water heater located near the greatest demand for hot water?
14. Have all unnecessary outside entrances been eliminated?
15. Have all entrances overhead protection? (Porch or overhang.)
16. Is there a closet for wraps near the entrance?
17. Are doors grouped and hung so as to permit maximum use of wall space?
18. Where doors are grouped, do they hang so they will not collide when opened?
19. Are doors wide enough to permit entrance into the area with the large equipment of furniture used in the area?
20. Are the stairways 40 inches wide?
21. If stairs must turn, do they turn at a right angle using a landing instead of fanshaped steps?
22. Is there provision for at least 6½ feet head room on the stairs?
23. Is it possible to go to the upstairs bedrooms without going through the living room?
24. Is it impossible to see the bathroom from the foot of the stairs or the living room?
25. Has the possibility of mistaking the stairway door for the bathroom door been eliminated?
26. Can you turn the lights on as you enter a room, hall or stairs and turn them off as you leave?
27. Can you use electric appliances where you need them without using extension cords?
28. Are the convenience outlets up off the floor at least 18 inches?
29. Is the bathroom centrally located so as to minimize the distance to any bedroom?
30. Is it necessary to pass through any bedroom to reach another room or the bath?
31. If one bath must serve several bedrooms, would it be possible to separate the tub or shower from the commode and lavatory so as to make both units available at one time?
32. Has having the tub under the window been avoided?
33. Does the bathroom door open so

*Taken from the book, "The Home of the Rural Pastor," by Ralph A. Felton. Published by the Department of the Rural Church of Drew Theological Seminary. We commend this which can be purchased for forty cents most highly. It will serve as a reliable guide not alone for rural but for town and city churches. Add it to your building literature.

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as to shield the commode from view?

34. Is storage for towels, etc., provided near the bathroom?

35. Does one turn on the light before entering the bathroom (rather than near the lavatory or tub)?

36. If the house has two stories, is there at least a commode and a lavatory on the first floor?

37. Do the bedrooms have cross ventilation?

38. Is it possible to put a bed in such a position so there will not be a draft across it?

39. Will it be possible to move the bed easily?

40. Is there at least one closet for each bedroom?

41. Is there storage for out-of-season clothing?

42. Is there storage for bed linens near the bedrooms?

43. Are there at least three separate rooms that may be used for sleeping accommodations?

44. Is the house arranged so that it is possible to establish areas for work, for social purposes, for quiet privacy?

45. Is there a centrally located place to store cleaning equipment and supplies on each floor?

46. Do the living rooms have wall spaces and accompanying areas uncut by traffic lines that will permit good functional arrangement of furnishings?

47. Is there a dining space in the kitchen?

48. From the kitchen, is there a short path to outdoors? laundry area? dining space? bathroom?

49. Is there an unobstructed view to the drive? to the garage? to the children's play area?

50. Is the arrangement of kitchen equipment convenient?

51. Will traffic cut across a work center?

52. Can the range be set near the dining area?

53. Is there counter space beside the range, the sink, the refrigerator?

54. Is there a place to put a wheeled table? a step stool?

55. Is there a place to store utensils near the place of first use?

56. Is the storage space for commonly used objects within easy reach? (Not higher than six feet nor lower than one foot, three inches?)

57. Is the laundry area arranged so the task may proceed logically from right to left, i.e., sorting counter, washing machine and tubs or automatic washer, dryer or exit to drying lines?

58. Has provision been made for drying clothes in the house?

59. Is there storage for laundry supplies?

60. Is there sufficient light provided in all work areas?

61. If there is a basement, can it be reached from both the interior and exterior of the house?

62. Is there provision for proper fuel storage?

63. Is there provision for storage of screens and storm windows?

THE OPEN MIND

In one community where I lived I knew two elderly gentlemen over eighty with whom I used to visit quite often. The typcial remark of one of them to me was always this: "When you are as old as I am, then you'll know." But the typical remark of the other one was always: "What do you think?" To keep an open mind representated by that phrase, "What do you think?" is one of the secrets of living happily in a mysterious world. And it is also the sign of an educated person. The kind of mind that I am talking about is not a blank one, or an empty one, or a gullible one. No, it is open in the sense that it is continually searching for more light on all the mysterious problems and is never quite satisfied with the answers. But that, you see, is the fun of living. Have you ever thought what kind of a world this would be if there were no mystery, and if you and I could comprehend and explain the universe? The answer is that if this world of ours were so small that our tiny minds could understand it, we wouldn't want to live in it. It is the mysteriousness that makes life so interesting, if we keep a healthy, open mind. From *The Quest for Inner Peace* by William E. Park; The Macmillan Company.

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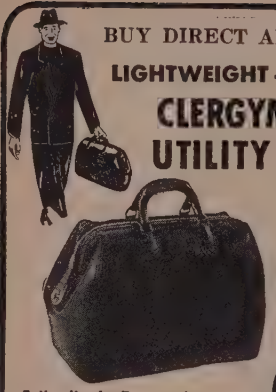

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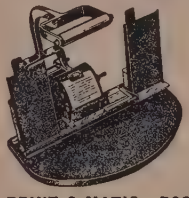

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Mrs. Engel

The Pastor's Wife

A Department for the Mistress of the Manse

*Edited by Mrs. Joyce Engel**

This department offers a forum for discussion of the social, family and religious opportunities of the minister's wife. Correspondents invited.

IT TAKES all kinds of skill to run a refinery, all kinds of people in all kinds of jobs—specialists in a dozen different lines pool their skill to make up the team that runs the plant, so reads an advertisement by a well-known oil company.

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Since you do not have a corp of maintenance workers, you and your husband need some "know-how" yourselves. Electrician, mechanic, labor gang, analyst and inspector, rolled into one, to keep the parsonage running regularly on well ground and polished tracks. To assure maximum physical safety, equipment must be checked and rechecked. For spiritual safety, parsonage personnel must check and re-check their own outlook on life and relations with God.

Like the chemists and lab workers who formulate processes and test the finished products to meet rigid specifications, we must weigh our lives, our thoughts, actions and reactions over against the balance weight of his word and divine gauge.

So that the complicated "operation parsonage" may function without a hitch, the vital role you, as a pastor's wife hold, is a challenge. To accept in humility, trusting him, and following his manual of instructions will enable you to beautify your home, enhance your own life and spread warmth and good cheer to your fellow man.

JUST BETWEEN US

Dear Editor: You asked about how a p.w. could take a day off. It just can't be done. I've tried and tried and had no success. I didn't know what to do either until one of those handbook size magazines carried an article about an inscription on a Chinese garden wall, "It's later than you think." I looked at my husband's balding pate, the wrinkles of worry on my forehead and stopped dead still. I shuddered thinking of what the next ten years would bring and decided right then that whether anything could be done about it or not, I was going to try. Since then we have taken a day a week off — regularly except for special seasons of Christmas and Easter — and 15 years off my husband's aging outlook and six inches off my waistline, (in summer we play golf).

It was worth it in all ways. We have more energy and strength to meet each day, and the rest is important to us, body and soul.

You just have to take a day off, it can't be arranged for the future.

— NEW YORK

WHAT DO YOU THINK, READERS?

Many New Year resolutions are made —and broken. No one knows better than our husbands the reiterated promises of better church attendance, more steady giving, and increased interest in church activity only to be spoken and forgotten.

Organizations, too, like to make New Year plans. These are usually good and often kept. The pastor's wife, in many instances, will be called upon to produce a novel suggestion. The following one was given to me and perhaps sometime you can use it.

It need not be for the purpose of selling at the end of the year at a bazaar, but could well be changed in wording to fit your missionary program, orphanage giving or other charitable causes.

The plan, as my friend, an active worker in church circles in Port Clinton, handed me, reads as follows:

BAZAAR HOPE CHEST

We are the Sewing Circle
Of our ———— Church
For money to aid our parish
We are always on the search.

*Mrs. Engel was formerly editor of "The Pastor's Wife" which has merged with "Church Management." She may be addressed at 410 Monroe Street, Port Clinton, Ohio.

We've had all kinds of bazaars
Tried most everything under the sun
Bake sales and great bazaars
And socials, where all have fun.

And how to raise some money
We have something new to do.
We're going to have and fill a HOPE CHEST
And for help we depend on YOU!

January starts with handkerchiefs
Pink, yellow, green and blue or white
Hankies all gaily embroidered
Or lace-edged, a pretty sight.

For February please bring a towel
Plain or embroidered (just as you wish)
Cotton, huck, turkish or linen
Towels for bath and towels for dishes.

In March please bring some apron
Some for the folks, some for the wee,
Aprons sensible for the kitchen
Or some real dainty for afternoon tea.

Face cloths will be needed in April
Everyone can surely bring these
Just common ones, or in a corner
Embroidery if you please.

Now for May the task is easy;
Just bring holders bright and gay,
Let them be fancy or make them plain
Holders made most any old way.

In June bring dolls of any kind
For the big girls and dolls for the small
Pretty ones, big ones or tiny ones
A rag yarn or baby doll.

In July, a shower of novelties!
You must have one in mind
Novelties you think will sell real well
Any size, any color, or kind.

Fancy articles are wanted in August,
We know everyone is able
To bring some crochet or embroidery
For buffet, stand or for table.

In September bring some sewing bags
Slipper bags or laundry bags will do
But please do not bring paper bags
Whatever else you do.

October brings preserves and jellies,
Jams, pickles and sweet conserves.
We know they'll be yum-yum!
And we want a goodly sum!

For November and December . . .
Why, with the treasure you will bring
Our HOPE CHEST will be so OVER-FLOWING
We'll not need another thing!

If you are unable to do all the poem asks . . . Do what you can.

Mrs. W. A. Pettibone

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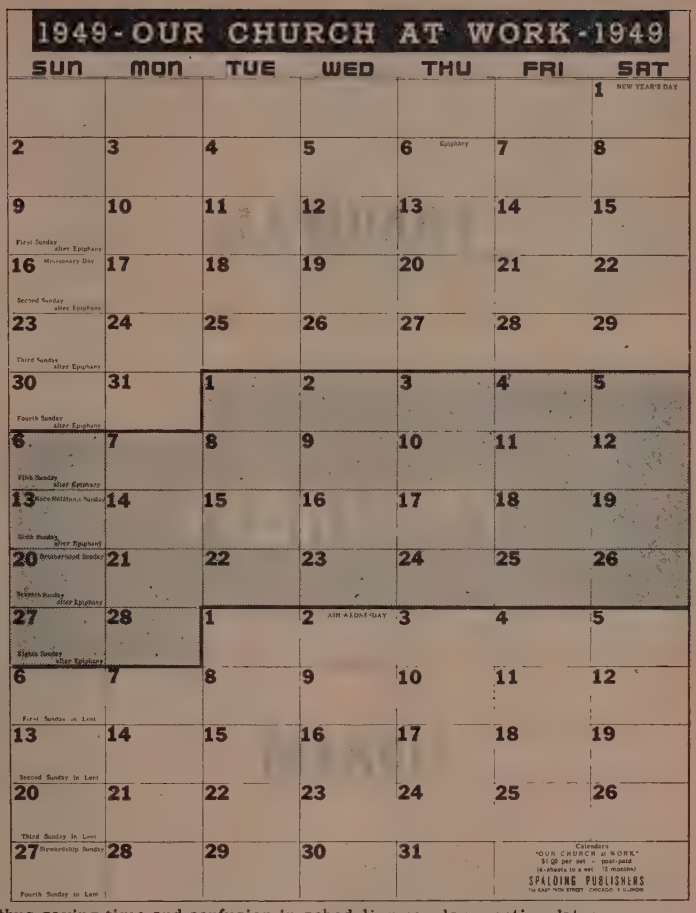

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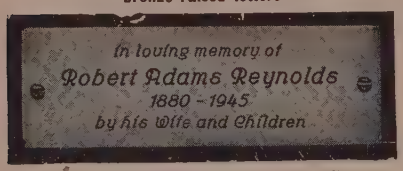

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Too Busy to Be a Good Father?

A Minister's Wife Raises a Family Question

*by Mrs. Charles A. Maddry**

I HAD timed myself almost to the second, slipped in and quietly took my seat just as the president of the missionary society stood up to preside. My attempt at reverence was disturbed by a whisper from the lady seated beside me. "I just can't wait for Sunday to come, for you know Mary will be promoted to my class."

Without turning my head I smiled and nodded in recognition of her statement. Someone led in prayer, and almost before the "Amen" was said that same lady leaned over and whispered again: "I have been watching Mary and she can answer every question our department superintendent asks. You can certainly tell she's the preacher's daughter."

The whispering irritated me, but what she said made me look into her face and I gave her one of my best smiles, for the preacher's daughter was also my own seven-year-old daughter. I took a deep breath, sat erect, glued my eyes to the front of the room and spent an interesting forty-five minutes with my own thoughts. The missionary society program rambled on.

Then, my little Mary was an exception. This was proof. I enjoyed again many reading periods together. I remembered many of her bright sayings; she was before me doing her lessons, repeating her memory verses. I mused with growing pride. Suddenly I was struck! That Sunday school teacher had not said anything about my influence upon Mary. In her mind she was only "the preacher's daughter."

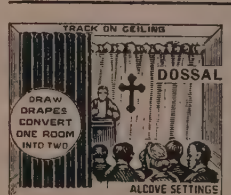
On and on my thoughts traveled until I remembered a conversation I heard among a group of girls. Several girls were chiding another girl sixteen years old about something she had done. One girl remarked, "And you're the preacher's daughter!" I can see the fire in that girl's eyes now as she leaned over, looked the girl straight in the eye and almost bellowed: "My father was so busy making other people good that he had no time for me."

Almost inhuman demands are made upon the ministers of the gospel today. Every member of his church expects a visit. Everybody from the tramp on the street (who can always find the minister's home) to the proud mother whose daughter is about to marry rich, streams in from before he can eat his breakfast until after his lights are out at night. The sick expect him to be at the bedside before the doctor arrives, although they never thought of calling him when they called the doctor. He must be at every meeting of whatever nature or he is termed "lazy." He is criticized for neglecting his family; he is criticized for being attentive to his family. The same public which demands so much of him looks for perfection in his children.

It is almost impossible for the minister of a large church to have any time at home. Every sympathetic wife knows this; she understands his problems. She knows that most of the responsibility for the rearing and training of the children rests upon her. She would not try to shirk that responsibility, but she can see as perhaps no one else can what both the father and the children are missing. She covets for her preacher-husband the joys that are hers as she plays with the children, prays with them, reads to them, and observes their amazing development.

Finding time for the children is a problem for all ministers, but the harder it is to find that time, the more important it is to find it. It may mean a closer budgeting of time. It does mean that the minister must work with his wife. She can plan picnics for the whole family; she can suggest that the children—one at a time—visit occasionally with the father. This will be no great bother to him and a great deal of fun if the proper time is chosen for their going. She does her part in planning the vacations so that the entire family may share experiences together. If there is an earnestness about the planning and a working together on it, there will be many unthought-of opportunities for the minister and his children to be together. The children will have fun and receive a great deal of inspiration that a minister-father can give, and they will come nearer reaching the standard set by both himself and the public.

*Mrs. Maddry's husband is pastor of the First Baptist Church, Wilmington, North Carolina.



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Protective Clothing

A Sermon for Children

*by J. J. Sessler**

IT IS amazing that God has made so many different styles of clothing for all his creatures. Man, of course, has to make his own clothes, and with him the styles change all the time. One time he likes one style and color, and the next time he likes another. But with all other creatures it is different. Animals have hair, fish have scales, birds have feathers, and oysters and clams have shells. God has picked the style of their clothing and made it, and they wear it all their lives. There is always a good reason for the style and kind of clothing they wear.

Many years ago, knights went into battle with armor which is a suit made of iron to protect themselves. The kind of suits that animals wear are largely for protection. Many animals wear hair which is warm and light, and a perfect protection against the cold and water. The beaver living in water so much of the time wears two coats. Very close to its body it wears a fine, soft hair, and over the top of this it has a long coat of coarse hair, to keep warm and comfortable.

Whales have clothing about two feet thick which is called blubber. This is a perfect diving suit, for the whale likes to go very deep into the ocean. Water is very heavy, and when the whale is down very deep, there are tons and tons of water pressing down on him. If it were not for the protection of this soft suit of blubber two feet thick, the whale would be crushed to death.

What a strange suit God has given to the porcupine. God knew that the porcupine is not very strong. It does not have dangerous claws or jaws for self-protection. So God gave it a protective suit. The porcupine has sharp barbed spikes or quills all over the body, and woe to any animal that attacks it.

The elephant has a leather suit which in many places is an inch and a half thick. The mosquitoes and briar bushes of the jungle do not bother the elephant.

All these animals have enemies, and God has given them a way of protecting themselves against these enemies. Man, too, has an enemy. By this enemy I do not mean other people. I am thinking of a far worse enemy. The Bible speaks of it all the time and calls it sin. That is our worst enemy. If it had its way, it would destroy us. How?

Sin says to you that there is no God. Just think of what you would be in this world without God. You could not even breathe and your heart would not beat because God makes the lungs to breathe and the heart to beat. Sin says to you that it is all right for you to lie, cheat and steal. And if you listen to this enemy you will become worse and worse. Why should you let anyone make you worse and worse? The idea! It really makes us very provoked, does it not? What can we do about it?

God has given us a way of protecting ourselves against our enemy, just as he has given the animals ways of protecting themselves against their enemies. Animals have protective suits. The Bible speaks of a protective suit for us against our enemy which is sin. The apostle Paul speaks of putting on the whole armor of God. We spoke of the knights wearing armor to protect themselves. Here God is offering us protective clothing for our souls against sin. What are the different parts of this armor? Paul says in the sixth chapter of Ephesians that they are truth, righteousness, peace, faith, and

(Turn to page 47)

*Minister, Third Reformed Church, Holland, Michigan.

"Light" has from time immemorial been recognized as a symbol of God's presence. In the Christian religion especially the use of lighted lamps and candles to signify the spiritual light brought to the world by Christ, goes back to the early days of the Church's history.

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The Roots of Preaching

Introducing a New Service

A NEW EDITOR

Harold F. Carr

A new page, with a new idea, comes to readers starting with this first issue of 1949. Dr. Harold F. Carr, minister of the Lakewood Methodist Church, Lakewood, Ohio, and a member of our editorial advisory board, is going to put "much in little space."

He will make seasonal suggestions for preaching. He will recommend books, many of them outside of the usual field for the minister. This page will supplant the department, Illustrative Diamonds, which for so many years appeared in *Church Management.*

WHENCE SERMONS?

Under what circumstances and from what experiences do the most effective sermons come? Literary men know that they must have a source. They call it criticism. "Purely literary criticism, which, of course, is only one branch of criticism, represents, in the work of its highest practitioners, that branch of literature whose most important office is the originating of ideas, the discovery of circumstances, the foreseeing of the lines that other branches of literature follow." (Mary W. Colum). Part of the power to preach comes from constant awareness of the springs of inspiration. Of course we must drink. The sources are to be appropriated personally.

REGARDING OUR READING

What to read? The miles of shelves and scads of folders make us waste time. We allow ourselves to be pushed into reading the new books with the attractive titles. Or worse, we leaf through a dozen books and read nervously, feeling that we have left out the good ones.

If we are to choose with care the books which will take our time we need a program and some guiding principles. The new ones are not necessarily the ones which must have first claim. How then shall we select?

How would it be to say that we ought to have one book on our current list which supplies information? It may be in the field of science, history or economics. The test is whether it supplies us with new and important information.

Another classification in which we should have a book going all the while is inspiration. It should be so well written and from such a source of grandeur and grace that we will be lifted and called beyond ourselves.

Then comes irritation. If we deliberately delve for the writers who differ with us we sharpen our mental tools. We also acquire humility. After all, it is worth rigorously remembering that thousands disagree with us. We ought to know what they say and why. Meanwhile we purify and deepen our own convictions.

Some books will meet more than one of the four qualifications. We should however read something for recreational purposes. A well known book reviewer says that anyone who doesn't read novels is a stuffed shirt. Anyway, recreational reading helps us to keep the creative glow.

IN A MANNER OF SPEAKING

"This is a book on plain talk. It tells you how to speak and write so that people understand what you mean." Thus Rudolph Flesch starts his volume, *The Art of Plain Talk.**

He recommends short sentences, few affixes, and many personal references. He gives yardsticks and exercises to develop plain talk. "Use verbs," is the "easy trick for killing these three birds with one stone."

The chapter titles will start any minister to better work: The Grammar of Gossip, Crowded Words, and Live Words are some of them.

"Scientific tests have shown that people are better at reading about other people than about anything else." One of the most quickly influential chapters is the one in which it is shown that the more personal or human interest words there are the better. Scientific treatises and governmental papers are worst. The King James version ranks high. How do we do?

WALKING WITH THE GREAT

Anyone searching for a biography written with such accuracy and knowledge that its very scholarship will be an inspiration, should see J. G. Randall's *Lincoln the President.*† The beautiful volumes (two) deal mainly with Springfield to Gettysburg, but as a necessary background there is a superb consideration of his youth and romances.

Sometimes we tire of reading opinions about Abraham Lincoln and Mary Todd Lincoln. Professor Randall makes every reader his debtor in the painstaking assembling of facts. And more for the interpretation of these facts. How the great president did adjust to difficulties! And how much he owed to his wife!

If you wish to know what many accredited scholars believe is one of the finest samples of good history and biography, read *Lincoln the President.*

FEBRUARY IN THE PULPIT

We have had the extremes in attitudes toward great men. There is a helpful and intelligent middle ground. For a while the biographers liked to find something wrong with the great ones. As if it would make all of us grander if we could whittle them down to size.

That was just a shade shallower than the glamorized extreme of an earlier day when Parson Weems created a plaster saint who couldn't tell a lie. Quite a limitation that!

A creative aid to preaching may be gained by going to the library shelves and reading the introductions to biographies and the first chapters where the authors try to say what they are attempting to present. Fred Eastman, in his series on *Men of Power,* tells in the first volume, *How to Retain a Biography.*‡

Fourteen headings for notes, which turn out to be the outline biographers often use to study a life, are also the questions we may ask about the people from sacred pages or from the streets of our city. Some of them: "Sources of his power, opposition, handicaps, achievements, failures, vocational and personal, and sayings worth remembering."

A BASIC IDEA

We do not know enough. What are we going to do about it? The World Council of Churches worked around the theme, "Man's Disorder and God's Design," We reach for help from above and beyond.

William Lowe Bryan, president emeritus of Indiana University, wrote an essay on "The Measured and the Not Yet Measured." The expert, the scientist, the philosopher, the artist and the seer need each other. In that way we find what has been measured. All of us have to admit, as does the scientist, "the advances of science, small and great, come from men who are sensitive to the not-yet-measured." For the scientist can participate in producing a new terror or the everlasting love.

In measuring religion we find that no major religion has died. Some mani-

*Harper & Brothers.

†Dodd, Mead & Company.

‡Abingdon-Cokesbury Press.

festations disappear but the faith that we will find the not yet fully measured City of God remains.

A NEW LIGHT

The Fellowship of the Saints/ compiled by Thomas S. Kepler, is an anthology of Christian devotional literature. One hundred thirty-seven saints have a brief biography and then a careful selection from the writings of each one. The compiler testifies about his utilitarian purpose in bringing these writings together, "to help men and women of the twentieth century attain sainthood."

The introduction has some passages on sainthood which will make the poorest of us feel that we can attain some fellowship with the saints. The Appendix gives suggested readings on devotional writers and writings, prayer and worship, psychology, and aids to the devotional life. A chronology of devotional writings with a parallel chronology of events in church history will give every selection more force with the reader because backgrounds add to the understanding we have of the grandeur of these Christian stalwarts.

This 800-page new light will cast a glow over its possessors' desks for many a year.

/Abingdon-Cokesbury Press.

Protective Clothing

(From page 45)

most important of all, God's strength to help us.

There is something else about the suits of animals that we should notice. Why does the tiger have yellow and black stripes? The tiger is an enemy of many other animals. It lives in the hot jungle and roams through the tall grass. Its stripes run up and down, the same as the grass. The golden sun shining on the grass makes yellow reflections, the color of the tiger's yellow stripes, and the dark shadows made by the grass look like its black stripes. Its stripes are about the same width as the coarse grass. The tiger looks like innocent grass. A rabbit may come along and suddenly the tiger will pounce upon it. There was terrible danger where there appeared to be none. The tiger looked like innocent grass.

Sin usually looks very innocent. Sin says, "Do what I tell you and you will be happy." But be very careful to which voice whispering in your heart, you listen. It might be sin, trying to appear good and innocent. Some times it is hard to tell the evil from the good, just as it is hard to tell the tiger from the grass. We must be on guard against our enemy. When you are in doubt, ask Jesus right away. When you do this, he will tell you and also protect you.

Every Church Should Have

THE LOOSE-LEAF

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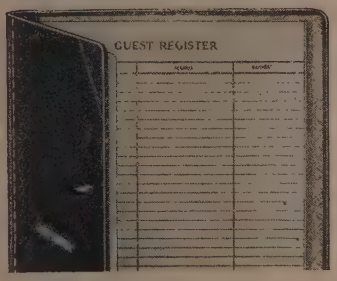

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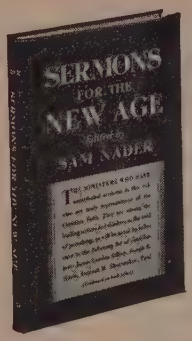

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New Books

Church and State

Separate Church and State Now by Joseph Martin Dawson. Richard R. Smith, New York City. 220 pages. $2.50.

Every reader of *Church Management* is aware of the tensions existing between some Catholic and Protestant groups today. The author of this volume represents that Protestant group, recently organized, which believes that political action must be taken to further separate church and state. Dr. Dawson was for more than thirty years pastor of the First Baptist Church of Waco, Texas. He is the Executive Secretary on Public Relations for the Baptists of the United States with headquarters in Washington, D. C.

The author describes in the first two chapters the early history of church and state relations in this country. He shows the drift toward union of church and state. Dr. Dawson believes that this union is now taking place more strongly in our public schools. Five chapters are devoted to this problem and allied subjects such as national security, unity, tolerance, free speech and religious freedom. The chapter entitled Toleration Is Not Enough, interested the reviewer very much. Dr. Dawson asserted that toleration is negative. It is a human concession which implies grounds for censure. It is a tribal hangover which is granted only under pressure. Moreover toleration tries by ecclesiastical or state law to limit freedom in religion only to worship. On the other hand the author points out that religious liberty is positive and is the gift of God. It is the achievement of the Christian enlightenment for it springs from principles. Religious liberty insists on freedom under constitutional guarantees for the exercise of every religious function.

The climax of the author's argument comes in the ninth chapter when he shows that the most serious threat to religious liberty has arisen in powerful totalitarian states. To him an ecclesiastical state is no less a danger than one built by Hitler. All exist with same general pattern of behavior. The concluding chapters—two in number—discuss the possibilities of accepting the author's thesis that religious freedom can be assured only in the complete separation of church and state. The reviewer felt in the last chapter that tremendous surge of the spirit of Roger Williams in the description of the "real road to freedom." Upon the individual's study of the basic teachings of Jesus can the principles of religious liberty be found and then practiced.

Two appendixes are added to the book. The first one lists the important official pronouncements of the Roman Catholic Church on this subject to which the author makes reference. The second appendix contains the official manifesto of Protestants and Other Americans United for the Separation of Church and State. While this book will provoke considerable debate, it is a long-needed piece of scholarship intelligently attacking the acute church and state problem. It offers a constructive solution. It presents its case with a frankness typically American.

W. L. L.

Preachers and Preaching

Let Me Commend by W. E. Sangster. Abingdon-Cokesbury Press. 150 pages. $1.75.

The Sam P. Jones lectures at Emory University by the well-known English Methodist, this book is a study of realistic evangelism. With much of their spoken style remaining, they are direct and concise.

After a brief statement of the relevance of evangelism today, he suggests that the substance of its message, the news that God has come to earth in Christ to give new life to all who will receive it, will find ready hearing because of our craving for happiness and inward peace, because of the prevalent world despair, and because of the acute personal futility most of us feel.

Then he gives a chapter to each of the three major techniques of evangelism: the one with the many, the team with the crowd, and the one with another. In some detail he considers each of the first two, but finally comes to where they both lead, into personal evangelism. Here he is concrete, and practical, such as in his rules for personal evangelism: 1) live at the center yourself; 2) don't try to do people good; love them; 3) develop skill in making contact; 4) discover the person's real need; 5) speak naturally; 6) speak about Christ, not about yourself; 7) evade controversy; 8) bring them to decision; and finally, 9) teach them how to be quiet with God.

But in his final chapter, he is careful to point out that "holiness" is not enough; there must be "wholeness" too, the family of God on earth. "It begins with one sinner's soiled heart — and it ends with the wide world made new." So this master of evangelism would conserve the results of evangelism through making concrete the family of God on earth.

H. W. F.

The Bridge by Arthur Wentworth Hewitt. Abingdon - Cokesbury Press. 110 pages. $1.50.

Author of the popular *Highland Shepherds* and other volumes about his beloved rural Vermont, Dr. Hewitt here gathers together his own personal witness to the love of God in a world of evil.

Through the symbol of a bridge, he declares his belief in the bridge of faith between God and man, writing of its foundations, of its comforts, of its builder and maker who is God.

In his final brief chapters he speaks of his own "Credo" and of "Witness." Full of anecdotes from books that reveal vast reading, and richer by far with incidents from his own wide ministry in his rural charges, it well describes the spirit and power of the man himself as a channel for God in hilly Vermont.

H. W. F.

I Would Do it Again by F. E. Davison. Bethany Press. 158 pages. $2.00.

Minister of the First Christian Church of South Bend, Indiana, Dr. Davison, if he had his life to live over again, would once more go into the ministry. In this small volume he tells why he would, as he describes what he has done through his long years of active ministry.

He calls it "sharing experiences in the Christian ministry." So he starts with the church, and tells how he would serve, not exploit. Paragraph by paragraph he takes one theme after another, illustrating it by vivid stories of things he did which might help another to achieve similar success or to avoid similar failure.

So he considers his preaching, his pastoral work, his handling of special services of worship such as communion, weddings, funerals, etc. Furthermore, he shares his experience in being a part of his community.

In conclusion he would guard his attitudes of personal living, such as a code of ministerial ethics, his use of the vacation period, forgiving and forgetting. I wish that he had considered his own personal devotional life in some detail, for it seems to me that here he fell short in sharing. Young ministers who read this brief book would find such comments most helpful.

For ministers long in service many concrete ideas will come for use in one's own parish. For a new minister this readable, friendly series of sketches and comments will be most invaluable.

H. W. F.

The Best of John Henry Jowett edited by Gerald Kennedy. Harper & Bros. 167 pages. $2.00.

John Henry Jowett was undoubtedly one of the princes of the English pulpit. Serving three great churches in his native land and the Fifth Avenue Presbyterian Church in New York City, he made a great impression upon the multitudes who thronged to hear him, and also upon those who read the many volumes which came from his pen. Perhaps the greatest of his literary achievements was his Lyman Beecher Lectures on Preaching at Yale University.

Dr. Kennedy, recently elected a Bishop of the Methodist Church, seeks in this volume to sift out the best of the numerous writings of the great Jowett and make them available for the ministry of today. In a concise introduction, he presents the salient points of the life, message and methods of Dr. Jowett. Included are selected sermons, a series of brief meditations from Jowett's several books of meditations, half a dozen short addresses, several groups of prayers, five Bible studies and two lectures on the work of the preacher.

Jowett was a master of Biblical expository preaching. Of his type of preachers few remain in America, at any rate. Your reviewer would hesitate to recommend that we today take these sermons as our models. We must bring the Christian message nearer to the needs of this modern man to serve our present age. However, the reading of this book will not be in vain, for the truth remains that Jowett was one of the most popular and helpful preachers of his day. He still has something to teach us.

C. W. B.

The Religion of the Lord's Prayer by John F. Scott. Abingdon-Cokesbury. 124 pages. $1.00.

Rector of the largest Episcopal church on the west coast, Dr. Scott delivered these brief sermons to the congregation of All Saints Church, Pasadena, to show "the fundamental principles of Jesus" as revealed in the phrases of the Lord's Prayer. They are sensible, quiet, practical in their interpretation. I commend particularly the chapter on "Thy will be done" for its human insights.

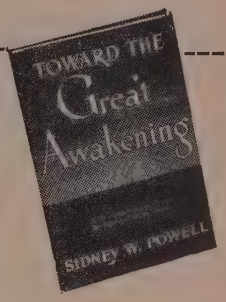
H. W. F.

The Threefold Cord by Maude Royden. The Macmillan Company. 125 pages. $2.00.

This is the strange story of the love life of two English church leaders; one, Dr. Maude Royden, daughter of the rich ship builder and Hudson Shaw, student, teacher and preacher. When a comparatively young woman, Miss Royden met Shaw and instantly fell in love with him. That love lasted for more than forty years through which a strange triangle existed. Shaw was living with his second wife—the first died in childbirth. The threefold cord includes Miss Royden, Shaw and Effie, the wife.

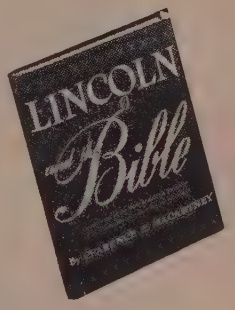
Effie was an unpossessive creature who welcomed Miss Royden into the home and rejoiced in the companionship her husband had found. Indeed, as one who feared the marital relation, she encouraged the love between the two. So confidences were shared and

Books *for the New Year*



Toward the Great Awakening
by Sidney W. Powell

A clear discussion of evangelism in all its various phases — in preaching, in personal life, in the home, in work with children, and in other ways. A challenge to every pastor, layman, youth, and church-school worker to do his part in hastening another "great awakening," and a practical guide to increase his effectiveness. $2



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by Clarence E. Macartney

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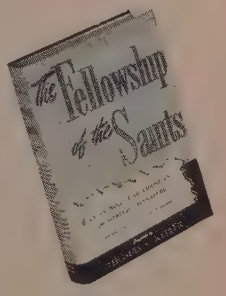

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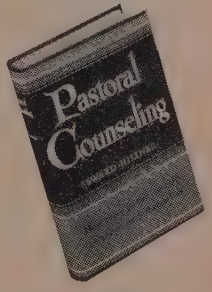

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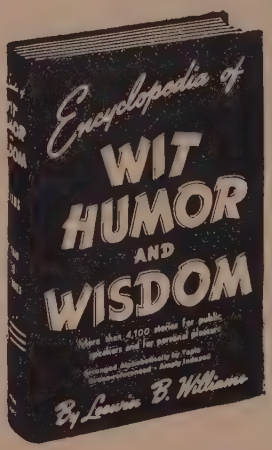

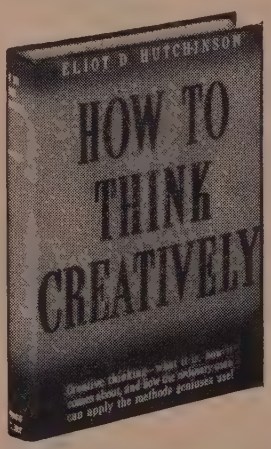

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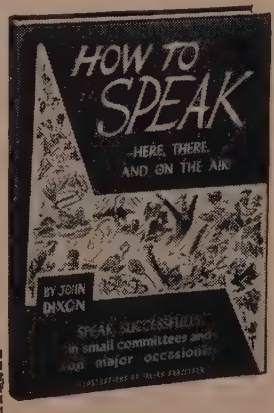

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they lived and worked together.

Trying in normal times, the situation had unusual burdens during the days of war but, on the whole, it was a harmonious household. For forty-three years it continued as a threefold cord until Effie died. Then Hudson and Maude were married. But he was ill and lived for only a few weeks.

There is something majestic in the great love stories of history — even those which defy conventional bonds. But it is hard to find much divinity in the stories of our contemporaries. After all, emotions, even in our planned age, pretty much belong to the individual. One's love life surely belongs to himself—not the public. It is hard to read a book like this without raising the question as to the propriety of putting the account in print. Miss Royden explains it by saying that Hudson asked her to write it.

In the final pages of the book she expressed surprise that some of her friends felt that the love of Hudson and Maude had physical consummation. I am sure that those who may have read the book up to this point are more surprised to learn that it had not.

We would recommend it as a psychiatric study, but hardly as a book for devotional reading.

W. H. L.

The Bible

A Guidebook to the Bible by Alice Parmalee. Harper & Brothers. 331 pages. $3.50.

Last Christmas, I gave *Journey Through the Bible* by Ferguson to one of my laymen who had said, "I just don't get the Bible because I don't see the connection between one story and another." He has had a grand year discovering the literature and history of the Bible with the aid of that book. But more—he has developed an appreciation of the progressive unfoldment of divine revelation and of the movement of history toward goals of God's choosing.

This year, I have another volume for him. The most enthusiastic Bible student in my church is ready for it, too. Already I can see his eyes widen and brighten when he looks at the title: *A Guidebook to the Bible* by Alice Parmelee. It is just what he needs: a commentary written in a lively, popular style on the origins, backgrounds, and content of all the books of the Bible as they have come down to us today, as well as the story of translation. It is done with good scholarship based upon the most widely accepted research. Whoever reads this book cannot help but have an entirely new appreciation of the Bible as a living record of men's lives and thoughts into which countless men have poured their genius.

Good for laymen to use in discussion classes; a quick reference for the minister's shelf that is accurate; a "must" for a church school library.

H-L. H. P.

Hebrews in the Greek New Testament. For the English Reader, Detailed Word Studies, by Kenneth S. Wuest. William Eerdmans Publishing Company. 271 pages. $2.50.

The author is teacher of New Testament Greek at the Moody Bible Institute of Chicago, Illinois, whose viewpoint is conservative, fundamental,

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and pre-millennial. The book is divided into four different parts. In part one, the writer gives a short historical resume of the background of the letter to the Hebrews. Part two is devoted to an analysis of the letter in which the principle ideas and thoughts are outlined. Part three deals with the exegesis and detailed study of the principle Greek words found in the letter. This is the most important part of the book. The chief Greek words in each verse are given due consideration. Part four is devoted to an expanded translation of the letter. An index of each chapter and verse concludes the book. This book should be read and studied by all those Bible students interested in getting the most out of God's word.

H. D. H.

The Authority of the Biblical Revelation by H. Cunliffe-Jones. The Pilgrim Press. 154 pages. $2.50.

For the first time since the critical Biblical scholars have given us their scholarly and helpful introductions to the literature of the Bible during the last half century, a modern religious scholar has shown us how we may preserve the authority of the Scriptures with the critical approach to the Book. Doctor Jones, a native of Australia, is Principal and Professor of Systematic Theology and Modern Church History in the Yorkshire United Independent College.

Worried by the confusion and uncertainty which accompanied the sweep of liberalism and Biblical criticism, the author set himself the task of discovering another way than blind liberalism to find the source of authority in the Bible. Although there remains a great deal of ground to be covered this British teacher made an excellent beginning in showing how one may probe the Bible as a set of ancient documents and still find in this approach to the Book a basis of authority.

After an introductory discussion of the principle of authority, the author sketches the advances of Biblical scholarship and traces the interrelation of the historical and theological study of the Bible. His discussions of the New Testament in the light of the Old and the Old Testament in the light of the New will prove helpful to many a confused student who may have been perplexed by the obvious differences in these canons.

Other very helpful chapters are those dealing with the Bible and Tradition, The Bible and Natural Theology and The Bible as the Word of God. The author wrestles with the relationship of freedom and authority. "To oppose the authority of God to the freedom of man as though they were incompatible is ridiculous. The authority of God is the source of man's freedom. Because God exists, man can exist too; because God exists there is a goal to all man's striving which leaves him in the end not helpless and despairing, but rejoicing in 'the spontaneous activity of the total integrated personality.'"

R. W. A.

Preaching from the Psalms by Kyle M. Yates. Harper & Brothers. 203 pages. $2.00.

The Psalms have always been favorites with Bible readers, the most read portion of the Bible. We seem to find in the Psalms problems that we have and a solution of them. The author says "God is in the Psalms. He reveals Himself as a precious Companion, always alert, available, interested, able, anxious to provide every gift that His beloved children can need." The various experiences of life, success, failure; joy, sorrow; wondrous victories, shameful disgraces; all are unfolded. The author takes nineteen different Psalms and shows the historical background, the inner meaning and modern application. Thus expository preaching from these rich Psalms comes to the preacher and greater interest in the Christian religion to the church member.

T. B. R.

The Common Ventures of Life

Elton Trueblood

Here is another "dollar book" to place beside the author's best-selling "trilogy for our times." In it, Dr. Trueblood has taken four experiences "so central to man's life that they have seemed supreme in all generations and in all cultures"—marriage, birth, work and death. In typically clear expository style, he illuminates each in such a way as to throw new light on the whole business of Christian living today. **$1.00**

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Here is a book of a new type of sermon series—a group of messages which may be called "counseling sermons," so specifically do they speak to the needs of men today. Dr. Stamm's words, added to the time-tested words of Scripture and from other sources, are indeed winged to reach the hearts of disturbed and confused men. In a day when certainty and nerve are needed so desperately, the kind of preaching that he has chosen to put into this book is both specific and inspirational in the help it gives. **$2.00**

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Here is a pulpit voice that is distinguished for its direct, straightforward quality, for its facing of the facts of dissolute living and the integrity which dedicated Christian living demands.

Arnold H. Lowe is minister of Westminster Presbyterian Church, Minneapolis, and this book is a selection of his outstanding sermons. "These homilies were undoubtedly well received when they were preached. The author is an expert craftsman."—EDWIN McNEILL POTEAT. **$2.00**

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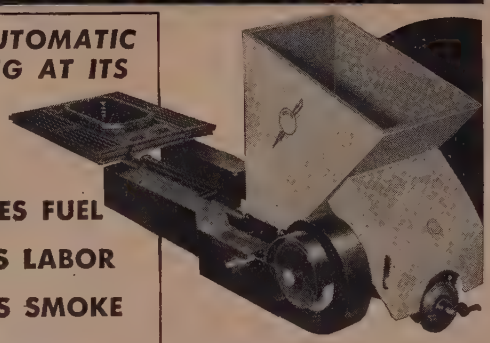

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Religious Education

Children and Religion by Dora P. Chaplin. Charles Scribners' Sons. 230 pages. $2.50.

The author brings us this volume out of her experience as parent, teacher and director of religious education. In recognition of her unusually successful work with the church schools in the parishes where she has served, she has recently been appointed by the National Council of the Episcopal Church to sit on a commission for the reorganization of the Episcopal Church school curricula.

This book covers many phases of religious education, too many, some may say. The need of our times for trained Christians is the opening chapter. Several chapters are devoted to the nature of the child, the stages of his growth, and the contribution of the home to his religious nurture. Much attention is given to the problems of religion that arise in teaching children and youth, such things as questions about death, about prayer, and concerning theology and the Bible. In the chapters dealing with curriculum, good suggestions are presented for use of the Bible, pictures, music, poetry and books along with lists of books and materials that are helpful.

The teacher who is looking for canned teaching methods will not be satisfied with this book. Neither will the administrator who is looking for definite plans of organization. But the teacher, parent or pastor who is looking for a thought-provoking study of the fundamental problems in religious education will not read this work in vain. The organization of material in the book seems to be a little weak and the impression is given that the author is trying to cover too much territory, but the willingness to face the serious problems of religious education today makes it a valuable contribution to the field.

C. W. B.

Understanding Adults by Donald R. Gorham. The Judson Press. 162 pages. $2.50.

Dr. Gorham was for twelve years director of the School of Education of Eastern Seminary in Philadelphia. He spent three years as consulting clinical psychologist at Canadaigua Veterans Hospital. At present the author is head of the department of Psychology and Education at Keuka College. All this experience and training gives ample background for the writing of this book.

The purpose in writing this volume is to give a basic understanding for those teaching adults in our church schools. The ten chapters cover the various problems which a teacher of an adult Bible class faces in his weekly work. Two major assumptions underlie this book. First the author assumes that the adult personality can be changed. In the second place, Dr. Gorham assumes that intelligent Christian education can bring help to adults who are faced with their varied problems of living.

The perplexed superintendent of the church school will appreciate Dr. Gorham's demand that the teacher face his class and understand it. So much teaching is missing the listener's interests and needs. An excellent chapter on "growing up" will give some helpful

(Turn to page 54)

Biographical Sermon for January

Harry L. Hopkins —"Spearhead of the New Deal"

by Thomas A. Warner

I was a father to the poor: and the cause which I knew not I searched out.—Job 29:16.

HARRY L. HOPKINS was born in Sioux City, Iowa, August 17, 1890. He died January 29, 1946, at the early age of fifty-five.

Harry's father was a harness maker who lost his business in the panic of 1893. His mother was a Canadian. She served as president of the Methodist Home Missionary Society of Iowa. He had four brothers and one sister.

Hopkins matriculated at Grinnell College and graduated from there in 1912 with a Phi Kappa key. Upon finishing college he considered buying a newspaper in Montana, but finally decided to run a boys' camp in New York state. On his way East he passed through Chicago at the time of Theodore Roosevelt's bolt from the Republican party, and went to Baltimore to attend the Democratic National Convention which nominated Woodrow Wilson.

From the boys' camp he went to the Association for Improving the Condition of the Poor. From 1913 to 1915 he was work relief agent in the association's Bureau of Family Rehabilitation and Relief.

During the war, and immediately afterward, he directed civilian relief in New Orleans. In 1922 he was called back to New York City where he served as director of various organizations until Mr. Roosevelt called him to Albany to command the State Relief Organization.

Much that President Roosevelt accomplished would have been impossible without the help of Hopkins. The friendship of the two men lay in mutual trust. Hopkins helped form policy as well as undertaking various missions. His devotion to the President was internationally recognized.

As an ardent New Dealer and politician, Hopkins was one of the most controversial figures of recent times. He was admired by many and frankly hated by many others.

As Secretary of Commerce, as Lend-Lease Administrator and as Presidential emissary he worked to bring home the realities of impending war, to strengthen faith in our allies and to make victory possible.

Hopkins, as the guest of Prime Minister Churchill, attended a meeting of the British War Cabinet. He also conferred with King George VI. When he visited London in 1942, he had great difficulty in adjusting himself to Churchill's fondness for working during the night. Night after night he kept them in conference until very late. At a private luncheon, attended by many members of Parliament, Hopkins began his speech with these words: "The greatest obligation on the House of Commons is to pass legislation requiring your Prime Minister to go to bed at night."

Between the spring of 1933 and the winter of 1938, Hopkins was the greatest spender and employer in the world. At one time during the depression more than 15,000,000 looked upon him as their employer. More than $10,000,000 passed through his hands. Upon him President Roosevelt placed most of the responsibility for solving one of the most pressing problems of the New Deal. Two decades of social service had given him the training for the tremendous task. It was his to feed and clothe the needy and to find work for the unemployed.

Hopkins held that the Federal Government had a direct responsibility for the welfare of its citizens, and that it was better that those on relief should receive a wage rather than a dole.

As the New Deal began to find its level after the first few months of adjustment, two qualities in Hopkins' character became apparent. They were administrative ability and a seasoned idealism. These caused him to be counted among the President's first rank advisers.

President Roosevelt's death profoundly shocked Hopkins. He attended the funeral and then told President Truman, as only he could, the inside diplomatic and domestic situation, and of Roosevelt's plans for the future.

In July Hopkins resigned as adviser and assistant to the President and from the Government service. He wrote to President Truman, "The time has come when I must take a rest." In accepting the resignation, Mr. Truman expressed his sorrow and said he would call on Hopkins in the future for help. He added: "There are few people in the United States who know more fully than I the substantial role you have played in the prosecution of the war."

In September President Truman bestowed upon Hopkins the Distinguished Service Medal for exceptional ability in

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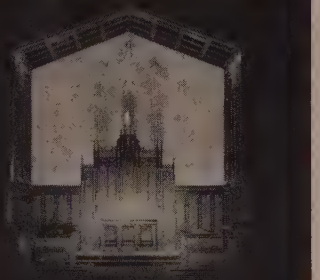

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SEPARATE LITERATURE OF EITHER ON REQUEST

welding "our Allies for the common purpose of victory over aggression."

Hopkins was highly regarded by his assistants and subordinates. He insisted upon his assistants taking full responsibility or making way for others who could and would.

Excelling in many qualities, Hopkins was especially adept in bringing together persons of different and sometimes antagonistic views, both at home and among the trained diplomats of western Europe and at the Kremlin.

W.P.A., Hopkins and the whole relief program came in for attack especially during the 1936 Presidential campaign. But he ignored both criticism and acclaim.

Hopkins was an indefatigable worker whose active mind dominated a frail body for many years. Once he was told that it was reported that his eighteen-hour-a-day pace would kill him, he is said to have replied, "Do you know of a better way to die?"

Under the caption "A Good Soldier Dies," an editorial said: "Harry L. Hopkins had two careers. He was a social worker, beginning as director of a boys' summer camp and resident in a settlement house, and ending as dispenser of $8,500,000,000 of Federal funds in the largest relief program in history.

"He was an appointed official and an unofficial Presidential adviser who little by little withdrew his energies from relief and reform and devoted them to getting ready for, and helping to win, a world war. In none of these capacities did he spare himself. In none was he ambiguous."

Many tributes to the character and services of Hopkins were paid when his death became known.

Mrs. Franklin D. Roosevelt said: "I am deeply sorry to hear the news. He really served the country and my husband very well. It is a great grief to me and to every other American."

Ernest Bevin, British Foreign Secretary, said: "We feel that a dear friend has passed from us. He cheered us in our darkest day. He spent himself in achieving right over wrong. He was a great American, but first and foremost a good human of whom it can be truly said that the world was his parish. He loved the people. All the United Nations will mourn him, and it is difficult to express the deep feeling of loss now that he is gone."

Book Reviews

(From page 52)

hints for those who have adults with a child's attitude. Four chapters follow discussing the manner in which adults can be changed and developed into true Christians. These chapters logically lead into two more which consider the theme of religion and mental hygiene. The last two chapters contain a summary of conditions when the use of counsel is necessary.

Each chapter contains a list of study questions. This book meets the needs of those who would like to make their teaching more interesting and effective. It is a clear and practical book written by a successful teacher who wishes to share his own experiences with those who desire improvement.

W. L. L.

Children's Gospel Commentary, Covering the Four Gospels and the Book of Acts by Keith L. Brooks. Zondervan Publishing House. Second Edition. 320 pages. $2.50.

The author is editor of Prophecy Monthly, official organ of the American Prophectic League, Inc. This magazine gives a rapid review of world events in the light of Biblical prophecy. Prophecy is discussed from the conservative, fundamental, Premillennial, dispensational viewpoint.

This commentary treats the Gospels and Acts from the child's viewpoint, so that they can easily understand it and grasp its meaning as well as its significance.

H. D. H.

Protestant Church Strategy

The Protestant Church and the Negro. by Frank Loescher. Association Press. 159 pages. $3.00.

In this provocative book the author's thesis is clearly set forth in the first sentence of the first paragraph of chapter I: "Protestantism, by its policies and practices, far from helping to integrate the Negro in American life, is actually contributing to the segregation of Negro Americans." This is also his conclusion and one gets the impression that it was drawn before the facts were all in, indeed one suspects that there are other facts bearing on the matter which are not introduced, and of which the author was probably unaware.

Perhaps the author's chief shortcoming is that he belongs to that school of sociologists whose great delight is in condemning the very people who are most concerned, trying hardest and doing more than anyone else to integrate the Negro into American life. By repeated implication he damns white Protestants mostly for what they have not done, or kept silent about. He is especially intrigued by the argument of silence. Since the churches have not been voluble on certain issues they therefore stand condemned. By the same token he might argue that since the churches do no longer pass resolutions concerning human slavery they are either unconcerned or else their silence gives consent to it. The absurdity of this method is self-evident.

Some of us grew up below the Mason-Dixon line, worked along-side the Negroes, worshipped with them, shared housing with them (for a time this reviewer had a Negro roommate at the university), and have worked for inter-racial integration all our lives. This author seems either not to have heard of the work begun by A. Ritchie Low in Vermont, or else unappreciative of its signficance.

Then he falls into another error, i.e. he neglects almost entirely the part

played by the Negro himself in the matter of integration and segregation, for and against it, because the Negro is making his contribution on both sides. That some white Protestants have failed in their opportunity to help bring about a greater and increasing degree of integration we know and we deplore it. Likewise some Negroes have failed along the same line. The time has long since passed when this matter of inter-racial integration was a one-way street upon which only whites could travel.

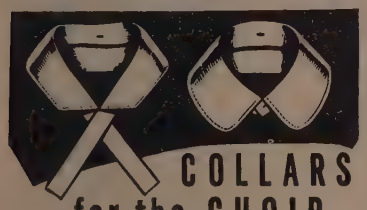
In listing Negro enrollments in denominational educational institutions, there are glaring omissions, e.g. Grinnell College in Iowa where this reviewer has personally seen many Negro students on the campus, and then Oberlin, the first white college in the Middle West to admit Negro students. While these two schools may not be entirely church-controlled, they are certainly church-related and have been throughout their entire history.

S. L.

New Day Ascending by Fred L. Brownlee. Pilgrim Press. 310 pages. $3.00.

When in 1946 Dr. Brownlee was rounding out twenty-six years of faithful service as executive secretary of the American Missionary Association, this great organization was celebrating its 100th anniversary. Since 1846 the AMA has devoted itself to the prophetic task of "spear-heading freedom and justice for minority groups—Negroes, Southern Highlanders, Jamaicans, Orientals, Indians, Eskimos and Puerto Ricans." This book tells the story of its constructive achievement and also as its title suggests, presents something of the prospects for the future. Truly this is a well-written story of high adventure on the cutting edge of racial relations in America. It should have a place in the literature on this subject in every library of the land.

S. L.



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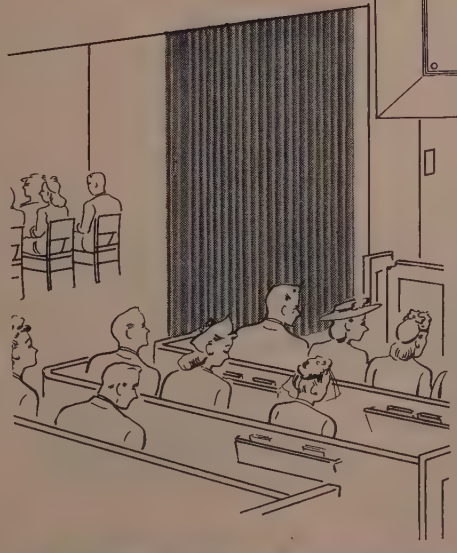

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SERMON STARTER

Sacramental Silence

Wait quietly, and you shall have proof that I am God.—Psalm 45:11 Knox Translation.

NOT least among the many interesting tasks connected with the building of the Abbey Church was that of finding suitable and significant inscriptions for its memorials. That the building as a whole, and the memorials in particular, should have something more than functional value was taken for granted. The chief architect, Dr. Ralph Adams Cram, could assuredly be trusted for that. But that the inscriptions should be both appropriate and meaningful was my responsibility. So, when the matter of providing a suitable inscription for the altar of the side chapel presented itself, I turned for help to the man who was then Dean of St. Paul's Cathedral, London, Dr. William Ralph Inge. I suggested that the dean choose some bit of scripture of whose message he considered modern man in greatest need. Dr. Inge chose the words of the Psalmist, "Be still, and know that I am God."

For our age at least—an age of confused and confusing voices and all manner of uncertain trumpets—and for a place of prayer, no more appropriate inscription could be imagined. Scientists working in their laboratories are wont to speak of their technique—the method by which they reasonably hope to attain the desired results of their experiments. The text is, so to speak, the techniques which results in the truest and most personal knowledge of God. So far as their knowledge of God is concerned men may be divided into two rather general classes: those whose knowledge of God is a derivative of faith and hope and those whose knowledge of God is a certainty born of experience. The contrast is evident in the lives of Lord Tennyson and Robert Browning. Tennyson hoped; Browning knew.

The secret of knowing God, says the Psalmist—of knowing him in a personal and experimental fashion—lies in our willingness to exercise a spirit of quiet expectancy. This does not mean that by being quiet for a few minutes we shall always experience an unmediated experience of God. Nor does it mean that private devotions are to be a substitute for corporate worship wherein we find together what no soul can find alone. It does mean, however, that the chief enemy of a personal and experimental knowledge of God is noisy distraction, and I think Monsignor Knox's translation expresses our most productive technique perfectly: "Wait quietly, and you shall have proof that I am God."

How desperate is our need of "being still," of "waiting quietly," of relaxing mind and muscle, of unwinding our taut nerves! In America, at least, our high-geared mechanized life, our regimented educational system and our mass production, both in industry and in entertainment, combine to make all but impossible the fundamental conditions for both high religion and true culture, namely, awareness, choice, judgment and reflection. In the spiritual realm the temper and tempo of modern life wound and frustrate us. We spend our spiritual resources faster than we replenish them. We rush past the meaning of life in our feverish haste to live. And this temper and tempo invades the innermost sanctuary of our prayer-life. As a consequence our prayers are all too often mechanical, if not artificial, monologues, and not, as they should be, quiet, intimate and vital dialogues. This is why, for so many people, God is a theory that explains life, rather than a presence that redeems and glorifies it.

Thou seekest us in love and truth
More than our minds seek Thee;
Through open gates, Thy power flows in
Like flood-tides from the sea.

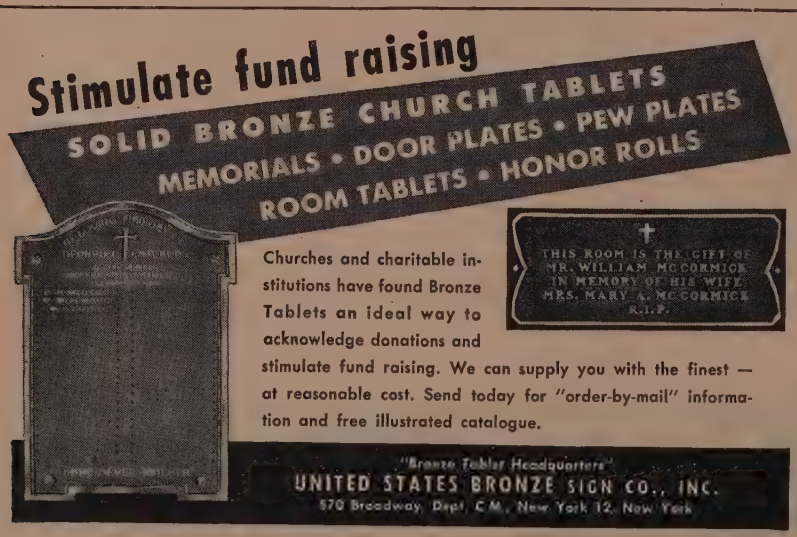
"Dare to be alone," said a wise man, "in order that you may be in the Great Company." What are the passwords to fellowship in the Great Company? As I have suggested, there are four:

A. *Awareness.* This is the first. Awareness of the divine presence, of beauty, goodness and truth. Our awareness is the real test both of our culture and of our religion. And there is no deep and sustained awareness apart from "waiting quietly."

B. *Choice.* Values, even the higher values of life, are relative, and it is in quietness, without distraction, that we exercise best our faculties of critical appraisal and wise choice.

C. *Judgment.* Whether it be of things, of moods and movements, or of ideals; whether it be of principles or of persons, we are being constantly challenged to come to some conclusion. And it is only in quietness where lost clues are recovered and every revealing light we know burns steadily that we can judge with truth and justice.

D. *Reflection.* President Conant of Harvard has said that men of culture need "the quiet privilege of an ivory tower." And how desperately we need that! Our "ivory tower" may be not far removed from where we work to make a living. It may be nothing more than a chair in an empty room — a place of retreat, relaxation and reflection—but its "quiet privilege" may come to mean more to us than anything else in the world. Beneath the streets of the ancient city of Schechem there is a deep and flowing river. At noonday when the traffic is moving and vendors are crying their wares, it is all but impossible to hear the movement of that river, but when night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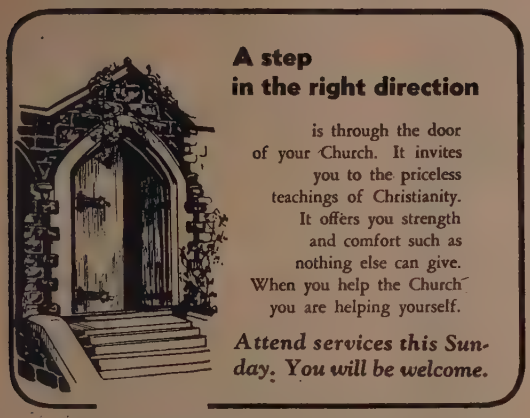
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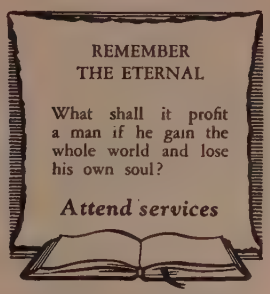
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The mats are produced to simplify and improve a church's newspaper publicity. The designs are attractive and dignified with high quality art work and type selection. The appeals are basic, for church support and are intended to impress upon the masses the importance of church attendance in one's life. By associating these fundamental thoughts with the name of a specific church, the church gains prestige in its community, as well as strengthening the support of its own members. Also, a group of churches may sponsor a series cooperatively.

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There are a variety of designs offered, so that a church may select the appeal which it prefers.

"Church Managament will, upon request, send additional information regarding this service.

---

comes and the city becomes quiet, then the sound of the water falls upon the ear not unlike the strains of distant music. So is it with wisdom. So is it with the voice of God. So is it with all the ageless truths and values for which good men seek and, finding, live.

To the life and practice of every church and of every Christian should be added the Sacrament of Silence. Here are the windows of wisdom. Here the music of the spheres. Here, as nowhere else, life's essential values are found and its victories won. Moreover, it is in such quietness that the mystery of life unveils its meaning and we are lifted and led to follow the mystical allurement of the ineffable vision. In the sacramental silence comes the assurance that:

Somewhere beyond the stars
Is a Love that is better than fate;
When the night unlocks her bars
I shall see Him and I will wait.

POETIC WINDOWS

Poetry and Religion

We agree—at least I assume this—that men have souls as well as intellects, that above and beyond the life we know and can describe and reduce to laws and formulas, there exists a spiritual life of which our intellect is unable to render account. We have (it is believed) affinity with this spiritual world, and we hold it by virtue of something spiritual within us, which we call the soul. You may disbelieve in this spiritual region and remain, I dare say, an estimable citizen; but I cannot see what business you have with poetry, or what satisfaction you draw from it. Nay, poetry demands that you believe in something further; which is, that in this spiritual region resides and is laid up that eternal scheme of things, that universal order, of which the phenomena of this world are but fragments, if indeed they are not mere shadows.—"Q" (Arthur Quiller-Couch) in *From a Cornish Window.*

The Sacrament of Love

Love is the sacrament of sacraments
For God is Love, and Love is God;
Who loves knows him, and in him all the heights
And depths of those high rapturous delights
Which for Love's soul are very soul of life,
And through the troubled ways,—through stress and strife,
Bear the soul upward to that final goal
Where Life and Love make one full-rounded whole.

Love tints the grayest life with rose;
Love kindles fires 'mid winter snows.

Love draws the fallen from his sin;
Love helps the sinner grace to win.

Love lifts the fringes of the night;
Love gifts the eyes of Faith with sight.

Love to all loveliness is kin;
Love moulds all Life,—without,—within.

Love is the mightiest power on earth;
Love to Eternal Hope gives birth.

Love — the Beginning and the End —
All life and death doth comprehend.

Love lived in Death upon the Tree;
Love lives again for you and me.

Love through eternity endures,
For God is Love,
And Love is God,
Thank God for Love,—His first,—then yours!

—John Oxenham in *Selected Poems;* Harper & Brothers.

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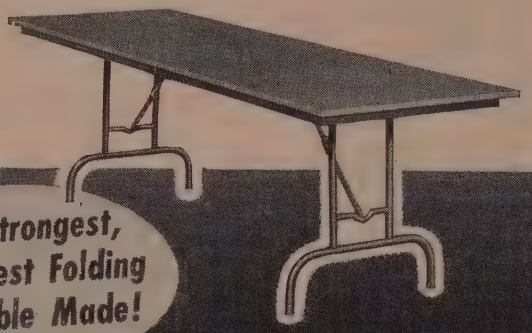

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Sun Dials

Hearts are like sun dials, counting the hours in Life's garden, in some sunny nook;
And each chuckle and tear—each pleasure and fear—
Is recorded in Memory's Book.

Morning and noon and the twilight pass by
And the shadows grow long by the way,
But the heart keeps its rhyme beating time * * *
beating time * * *
'Till it come to the end of the day.

Sunbeams are carefully folded away;
Not a raindrop is lost as it falls
And the skies—blue or gray—are all part of the day
Which at sunset the fond heart recalls.

—Nick Kenney.

My Prayer

Give me a good digestion, Lord,
And also something to digest;
Give me a healthy body, Lord,
With sense to keep it at its best.
Give me a healthy mind, good Lord,
To keep the good and pure in sight,
Which, seeing sin, is not appalled
But finds a way to set it right.
Give me a mind that is not bored,
That does not whimper, whine or sigh;
Don't let me worry over much
About the fussy thing called "I."
Give me a sense of humour, Lord,
Give me the grace to see a joke,
To get some pleasure out of life
And pass it on to other folk.

—Anonymous (In Chester Cathedral Refectory, England).

On a Bust of Lincoln

This was a man of mighty mould
Who walked erewhile our earthly ways,
Fashioned as leaders were of old
In the heroic days!

Mark how austere the rugged height
Of brow—a will not wrought to bend!
Yet in the eyes behold the light
That made the foe a friend!

Sagacious he beyond the test
Of quibbling schools that praise or ban;
Supreme in all the broadest, best,
We hail American.

When bronze is but an ash to flame,
And marble but a wind-blown chaff,
Still shall the luster of his name
Stand as his cenotaph!

—Clinton Scollard in *Quotable Poems.*

Why?

SHE:
Do not ever say again you love me, ever again,
till you have given me rhyme and reason over again,
and over again said why you'll love me ever again.

HE:
Never again ask why I love you, never again,
till I have pondered over and over and over again,

and over again why I shall love you
ever again.

SHE:
Do not, foolhearted, feel that to ponder
will leave love plain;
love did not run at the rod of reason,
nor will leave plain,
nor will leave plain why she will—un-
pondered—ever remain.

HE:
O but I know why I love you!
Now it is plain!
It is because your spirit moving moves
me again;
it is because each hour renews you
over again.

—Robert Farren in
Rime, Gentlemen, Places.

SELECTED PROSE

I. Abraham Lincoln

No man ever had a loftier conception of the sanctity of law, of the sacramental meaning of the state, than Lincoln had. His oath of office was a vow of consecration. As meditative as Marcus Aurelius, and as blithe as Mark Twain, as simple as Aesop, yet as subtle as an Oriental, a calm, grave strong man, formidable and sad, he stood in the White House a high priest of humanity, an awe-struck ministrant in the temple of God performing the rights of liberty, justice and pity—presiding over an offering of blood and fire and tears! He was a man of God, plain, homely, kindly, who knew that humanity is deeply wounded somewhere, and tried to heal it—and of his fame there will be no end—Joseph Fort Newton.

II. Abraham Lincoln

In pathos and tragedy his story is unequalled in all the history of misfortune touched with grandeur and sorrow mingled with absolute power. Not even the carpenter of Galilee, cradled in a stable, entered life lower than this child opening his eyes in a cheerless log cabin. History holds the story of none who passed from cradle to a throne so glorious. Looking upon his marred face, Lincoln seems the saddest, sweetest, bravest, gentlest, most picturesque and pathetic figure in human history. * * * Looking back, his little cabin shames our ceiled houses. His three or four books rebuke our listlessness midst vast libraries. His six months on a rude school bench rebukes our ignorance after fifteen years in college. His humble poverty dims the lustre of our gold.—Newell Dwight Hillis.

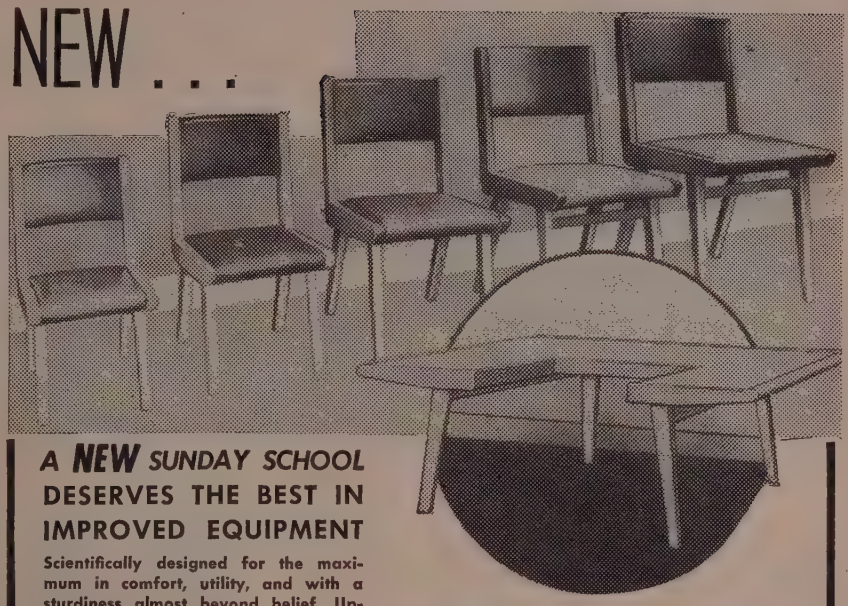
The Shepherd Psalm

The Lord is my shepherd; how can I lack anything? He gives me a resting-place where there is green pasture, leads me out by cool waters, and revives my drooping spirits. By sure paths he leads me, as in honour pledged, and though I should walk with the shadow of death all around me, I will not be afraid of any harm; thy rod, thy crook are my comfort. Envious my foes watch, while thou dost spread a banquet for me; richly thou dost annoint my head with oil, generous the cup that steals away my senses! All my life thy loving favour pursues me; through the long years, the Lord's house shall be my dwelling-place.—From *The Psalms*, a new translation, by Ronald Knox; Sheed and Ward.

Wanted: A Spiritual Ideal

Every generation is a bad judge of itself. Much of which it is proud is forgotten by its successors. Whole epochs which were well satisfied with themselves are found in the sequel to matter nothing to the world, and to have made no contribution to its progress. Two hundred years hence our own age may be regarded as one that possessed, for its time, considerable material civilization but very little else, a substantial body and a soul which died from fatty degeneration.

The real cause of our *malaise* is the absence of what Huxley (afraid of the word "spiritual") called an "ethical ideal." This explains, if not the disease,



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the difficulty of curing it. We do not know what we believe; therefore we do not know what we want. So we succumb to heady emotions, like nationalism, communism, militarism, pacifism. * * * We become the slaves of our material civilization and not its masters. No steady wind of purpose fills the sails of our ship. The modern world has no definite view of life. Christianity, though still a living religion and, even with those who reject it, a powerful influence, is no longer the creed of Europe, (how about America? Edr.) and nothing has taken its place. The majority of men have exchanged the certainty of faith for a twilight of opinion. Here the pagan world was better provided than the twentieth century. It had at least the two great ethical creeds of Stoicism and Epicureanism by which men could shape their lives and ride out whatever storms might come. But, apart from Christianity, our age has no such definite philosophy. Intellectually it is adrift. That is, ultimately, a graver danger to the world than economic collapse, or even war. Without a clear and accepted view of life, men waste and misuse material resources and are lost in their rich profusion as travelers in a tropical forest who have neither guide, map, nor compass. Without it the abundant intelligence and goodwill in the world is dispersed instead of centering on a universal purpose. Without it there can be no unity or common ideal for mankind.—Sir Richard W. Livingstone, president of Corpus Christi College, Oxford.

Notre Dame

Out of the visible the cathedral has framed the invisible for us. Out of a thousand details of the natural it has brought alive the supernatural and anchored that supernatural to our earth. So she stands, Notre Dame, pre-eminently for faith. * * * If the Ten Commandments were written on little tables of stone, here in the large has been written in stone man's credo. Even the unbeliever, or one thinking himself such, is gripped by an exaltation as he surveys that vast, genius-guided assembling of so many things, that incredibly lovely arrangement of height and strength and delicacy, of color and singing lines.

Here man has reached his greatest height, in his reaching out toward God. But more than that, the cathedral is the expression of God's reaching down. It is the living, shining seal of the debt paid. That great cross, Notre Dame, so still yet throbbing with emotion, is the beautiful receipt written there by man for God.—Robert G. Anderson in *The City and the Cathedral;* Longmans.

BOOKISH BREVITIES

I cannot sing too loudly my praise of *The Old Testament in English,* a new translation of the Vulgate, by Ronald Knox. Some nine or ten years ago this brilliant Oxford linguist and master of prose retired to an English country house where, undisturbed, he might translate the whole Bible. His *New Testament in English* appeared several years ago and has won almost universal praise including the praise of Protestant scholars and lay readers. And now we have the first of the proposed two-volume edition of the *Old Testament in English*—Genesis to Esther—and what a spiritual and literary treat it is! Here is a translation by the one man of the Latin church most competent to make it—a true scholar who is also a master of the magic of words. Monsignor Knox's constant reference to the Hebrew and Greek texts, together with his exegetical footnotes, is mose helpful in clarification and interpretation. I scarcely need to say that all discerning ministers will eagerly welcome this translation and (to use two of his own terms) that Knox's achievement will be recognized as Davidic and not merely Sauline. Incidentally, one of the most interesting and portentous signs in the religious life of our day is the growing desire among Roman ecclesiastics to have their people read the scriptures in their own tongue. Will the day come when the laity of the Latin church will know their Bible better than the laity of the Protestant church? I make no predictions, but it is an interesting question (Sheed and Ward; $7). * * * *The Song of the Cold,* by Edith Sitwell, represents the flowering of the genius of one of England's most gifted living poets. A true sense of beauty, a keen sense of suffering, a warm sense of brotherhood, and a Christian sense of values combine to make this collection of Miss Sitwell's poems of both present and permanent value. (The Vanguard Press; $2.75) * * * In *Preaching and the Dramatic Arts,* E. Winston Jones gives to every serious pulpit craftsman a source of inspiration and the fundamentals of effective technique. The author sees the work of the preacher as that of influencing character and not merely that of influencing behavior, and this means that the message of the preacher must be addressed to the entire psycho-physical organism of the worshipper. The emotions, no less than the intellect, must be touched and quickened. This means that the sermon should be a work of art to which the poetic, the dramatic and the contagiously personal must combine to

(Turn to page 63)

Religion in the British Isles

*by Albert D. Belden**

THE writer would like to offer, as from the churches in the British Isles to the churches of America a warm greeting of good wishes for 1949. The living Christ of all the Christian years is still with us and leading us on to greater things.

Amsterdam, 1948

One merit of the great Assembly of the World Council of Churches was that it brought so large a number of American leaders to Britain. Either coming or going many of them took the opportunity of visiting London and occupying its pulpits. On the whole, the effect of the Assembly has been rather disappointing to British Christianity. The undue influence of Barthian theology emphasized by the presence and utterances of Barth himself closely seconded by Reinhold Niebuhr, was felt to be an obstruction to bold and practical action. The major world-crisis of history still rolls on its destructive way. Amsterdam might have stopped it and did not—like Jerusalem of old it knew not the things that belong unto its peace.

The only ray of hope was in its verdict that "the Christian Church should reject the ideologies of both Communism and Capitalism and that "it is the responsibility of Christians to seek new creative solutions which will never allow either justice or freedom to destroy the other."

"Christian Action"

This is a new movement, of which John Collins, Dean of Oriel College, Oxford, is the dynamic secretary, to give political expression to the Christian Gospel. It held recently a great meeting in the Albert Hall of London at which Sir Stafford Cripps was a speaker. It is appealing for a fund of £60,000 to promote its campaign for an effective Christian impact in the economic and political life of the country.

Just now it is arranging for the Berlin Philharmonic Society to come to London and give a series of six concerts in either St. Paul's or Westminster Abbey. It is taking a great interest in Western Union and the restoration of Germany.

As one writer reports: "The call to Christian unity which was sounded at the Albert Hall meeting and in subsequent 'follow-ups,' has received an impressive response. Roman Catholics as well as the Protestants are beginning to see that unity in action can exist alongside differences in theology.

"Christian Action, from its beginning, more than a year ago, has showed the courage to strike out for this unity in action without waiting around for the theologians and dialecticians to kiss and be friends."

The Lambeth Conference

Here are some of the more impressive passages from the message of the Anglican Bishops assembled at Lambeth which was read in the churches of the Anglican Communion throughout the world on a recent Sunday.

"The Church is not something made by men. It is the instrument of the living God for the setting-forward of His reign on earth. God in Christ has won the victory. The Church lives in the power of the Resurrection. The gates of Hell cannot prevail against it. This is an hour of testing and peril for the Church, no less than for the world. But it is the hour of God's call to the Church. Thus the keynote of our message is encouragement to the people of God all over the world. For those who have eyes to see, there are signs that the tide of faith is beginning to come in."

* * *

"Whatever man may do, God is undefeated. God reigns. The world belongs to Him, and in it He is working out that purpose which He has revealed to us in Jesus Christ. He uses imperfect and sinful men to be its servants. Christians may not always be better than their neighbours, but we serve a better Master. His is the cause that has life and hope in it."

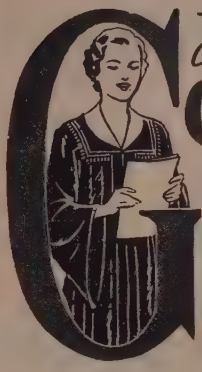
* * *

"This life and hope are offered to the world. Only when the sovereignty of Christ is owned in our communities can they become what God wills them to be. Societies that are built on other foundations are built on sand. In the world of our time two ways of living, two beliefs concerning the meaning of human life, contend with one another for man's soul. The battle is between that faith in God and man through Christ, by which man is set free, and (against it) the creeds of materialism and the will to power, by which he is enslaved. The Church is the champion of man against all that cheapens and degrades him; for the Gospel is the charter of man's dignity."

* * *

"The mission of the Church, now as always, is to proclaim and live out the Gospel by which alone men can be saved from sin and judgment, and the

*Of London, England; author of Pax Christi.



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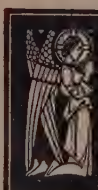

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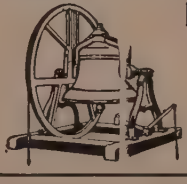

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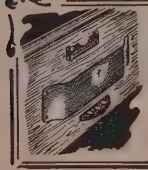
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world from despair and self-destruction. The social order is all the time being made by the thoughts men think, the loyalties they honour, and the deeds they do or leave undone. If the Church is to be to the world as salt, which preserves civilization from corruption and keeps life wholesome, there must be something distinctive about us Christians — in the way we do our daily work, in the homes we make, and in the standards by which we live. We must take our full part as citizens."

* * *

"And since Christ's cause in the world can never be fully served by a divided Church, we also lay upon you the duty to take every opportunity of co-operating with Christians of other Churches, and to work and pray for the Reunion of Christendom.

"Finally, we invite all men and women to join with us under Christ's banner in the war against the evils which wreck men's lives and against the false creeds which debase it. In that war there can be no neutrality. To those who stand aloof Christ says, 'He that is not with me is against me.' So we commend you to God's love. May He supply all your need, according to the riches of His grace."

The Quakers Appeal for Peace

The Meeting for Sufferings of the Society of Friends has sent an appeal to the British Government, stating that "only in growing confidence can the tension between nations be resolved. We believe that a moral lead would add greatly to the growth of confidence. We therefore urge the British Government to declare that this country will neither manufacture nor use atomic or bacterial weapons. . . . It would contribute to the solving of the under-lying conflicts of aims and purposes between the Eastern and Western powers which is essential to permanent peace."

South Africa

Looking, for the moment, further than the British Isles, here is a matter of great interest.

A resolution denouncing the government's racial policy was adopted in Durban by the annual Assembly of the Congregational Union of South Africa. The Assembly decided to ask the Christian Council of South Africa to organize a deputation to see the Prime Minister, Dr. Malan, and convey the views of Congregationalists and other like-minded Christians. The Assembly also recommended that the Christian Council prepare a statement setting forth the "Christian attitude" towards the racial issue.

The Assembly's resolution adopted unconditionally, viewed with deep concern the government's proposal to abolish the existing representation of Negroes in Parliament and to remove colored voters from the rolls.

"We are convinced," states the resolution, "that any policy of injustice and oppression must inevitably have disastrous repercussions on the whole community and that the government's proposals can only lead to increasing racial bitterness and ultimately to strife. The threat of such legislation is already driving large numbers of the colored and African people into the arms of the Communists.

"It is our sincere conviction that the government's policy of segregation of races has no sanction in the New Testament and that, in fact, it is diametrically opposed to the teaching of Jesus Christ, and His concept of the Fatherhood of God and the Brotherhood of man."

"We therefore urge the government to reconsider the whole question of race relationships in South Africa on a basis of good will and in the light of the principles of Jesus."

Meanwhile, opposition to the government's racial policy was spreading among some Dutch Reformed elements. The Wynberg (Cape) Ring, representing nine Cape Peninsula congregations of the Dutch Reformed Mission Church, passed a similar resolution in which Christians under the jurisdiction of the Mission Church were urged to "pray that the government should be so led as to treat all colored group in our country in a Christian manner."

Several other representative bodies of the Dutch Reformed Mission Church have protested against segregation.

Isaac Watts' Celebrations

All over the British Isles there have been sermons and services of song during the past week celebrating the 200th anniversary of the death of Isaac Watts, who is judged by many to be our greatest hymn-maker. His "Divine and Moral Songs" written for children has totaled six hundred editions since it was first published—surely judged by this achievement, the most popular children's book ever published. Who can compute the spiritual impact on the English-speaking world of such hymns as "Oh God Our Help in Ages Past," "When I Survey the Wondrous Cross," "Jesus Shall Reign Where 'ere the Sun" and "There Is a Land of Pure Delight," to say nothing of 496 others.

The British public, in spite of its apparent neglect of formal religion, listens in to the B.B.C. Community Hymn singing to the tune of 7,000,000 souls!

A world-famous journalist was offered the 2,000-word Message of the Assembly to the world. "Good God," he ejaculated, "does it take all that to say that 'God is love!' "

Bookish Brevities

(From page 60)

minister. With an intimate knowledge of sermonic literature and of many of the masters of the pulpit art, the author writes with authority and persuasiveness. All too often our sermons, though carefully prepared, are mediums of what Whitehead called "symbolic" but not "intimate" knowledge. They instruct the mind but fail both to calm the emotions and to move the will. Amply illustrated and forthright in presentation, this is a book which will bring back to the pulpit craftsman something of the lost radiance of the preacher's art and, for the beginner, it may mean the difference between mediocracy and greatness (Macmillan; $2). * * * For some years I have been interested in finding good devotional books for family worship in Protestant homes—family worship, I mean, in which young children are participants. Needless to say I have suffered many disappointments but, now, at long last, I have found an almost ideal book for family worship. Psychologically sound, exceptionally interesting and spiritually quickening, this is a book of devotions for every home in which children are present. The title is *Thoughts of God*, by Edith Frances Welker and Aimee Angus Barber of the Connecticut Council of Churches (Harper and Brothers; $2). * * * Quite a little while ago I happened to be preaching in the beautiful Central Woodward Christian Church in Detroit. After the morning service I had dinner with the beloved and distinguished pastor (now emeritus), Dr. Edgar DeWitt Jones. For many years I had known that Dr. Jones was one of the great pulpit masters of our generation, but not until that delightful Sunday afternoon did I become aware that he was also one of the nation's most select Lincoln scholars. Not, of course, that he laid claim to such distinction for, indeed, he was and is a most delightfully unpresumtuous man. But something kindled the flame of our talk about Lincoln. Possibly it was some allusion to the grand Lincoln window in the Central Woodward Christian Church. At any rate, since that happy Sunday afternoon I have followed closely everything Dr. Jones has had to say about his hero. To think of Lincoln is to think of him in terms of his biographers, Lord Charnwood, W. E. Barton, Joseph F. Newton, Carl Sandburg and, now, in a restricted but luminous sense, Edgar DeWitt Jones. I am, of course, referring to Dr. Jones' magnificent new book, *Lincoln and the Preachers*. Adoration, erudition and eloquence have combined to write this book. It opens more windows upon the inner heart of Lincoln than anything I know. I suggest this: that every preacher use this volume as the basis of a sermon on Sunday, February sixth or thirteenth. I have given above what I believe to be two of the best sermonic extracts dealing with Lincoln with which I am familiar. The first is from a sermon delivered by Dr. Joseph Fort Newton (who wrote *Lincoln and Herndon* in the early days of his ministry) in the City Temple, London, England, in 1918. The second is from a sermon delivered by Dr. Newell Dwight Hillis in Plymouth Church, Brooklyn, New York, on February twelfth, 1923. Dr. Hillis' text was St. John 1:6. (Harper and Brothers; $2.50).

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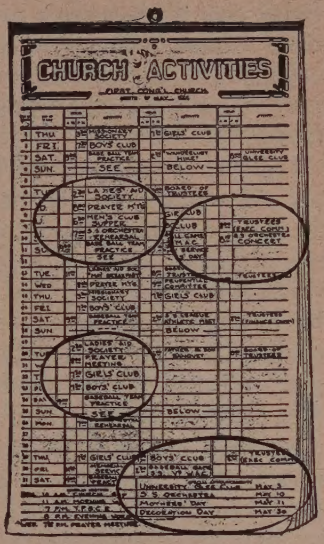

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Editorials

(From page 7)

ceeded one of America's greatest churchmen, Henry Sloane Coffin, when he assumed the pastorate of the Madison Avenue Church and the work so courageously founded has been continued with vigor and efficiency.

Years have been kind to this preacher. His face does not show the years which rest on his shoulders and his body has, still, the slightness of youth. In fact the only thing about it which told us of the years of service were the noticeably increased nervousness of the hand and arm gestures. At one time, they may have indicated intense earnestness; today one feels that they result from a tired body.

We were interested to note four services of worship for the day. At 9:25, there was a service for boys and girls; at 9:55, a service for high school groups; at 11 o'clock, the morning service of worship and an evening service. Dr. Buttrick preached at two of these, the morning and the evening services. Each was a complete service with appropriate liturgy and music.

Neither the church nor the preacher have joined the modern procession to liturgy. The ministers wore simple Geneva gowns; Dr. Buttrick's was decorated with the doctorate stripes. The communion table (not an altar) is on the congregational level. There are both a lectern and pulpit but the chancel is shallow, the choir crowding the preachers on both sides. I rather like the idea of the ministers remaining in their seats during the singing of the hymns.

Dr. Buttrick's sermon theme was: "What Is Peace of Mind?" He used an interesting text with an unusual interpretation. It was from Psalm 84:10. "I would rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness."

The interpretation he gave to it ran something like this: "I would rather stand tense at the door of the church than to be bedded in the security of the satisfied."

The sermon, of course, was preached as a protest against the modern concept that religion, as an escapist technique, seeks to quiet the fears of man at the expense of intellectual honesty. The man who is so sure of his own security may be taking refuge from the storms of life.

One of his illustrations was very striking. It was the boat in harbor. There it was safe. But, by staying in the harbor it was not doing its work. It should be on the ocean. He ridiculed the idea that one can always be calm.

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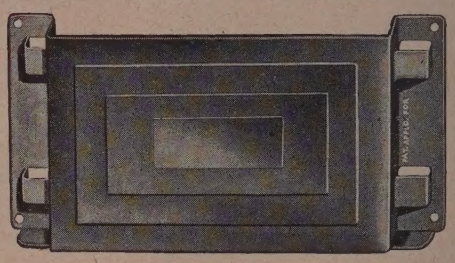

The Denning Manufacturing Co.
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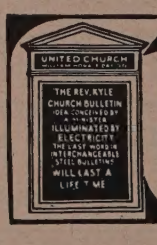
The perfect way to achieve calmness, said the preacher, is to die. But as long as one remains alive he is going to have anxieties. But it is better to stand at the door of the church, tense and worried, than to accept the false security which some offer.

On the whole, we were glad to find this apostle of evangelical liberalism standing by the guns he mounted years before. So much of our theology has gone to Liebmanism on the one hand and authoritarianism on the other that it is well to know where one may hear a voice proclaiming the sacredness of intellectual honesty. I suspect that there are many hundreds of readers of *Church Management*, ministers of experience, will be glad to have the assurance that their own anxieties as they stand at the door of the church are not evidences of sinfulness but rather spiritual honesty.



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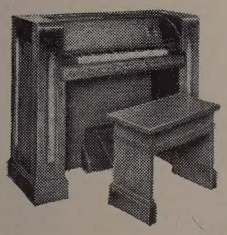

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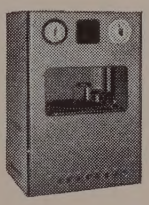

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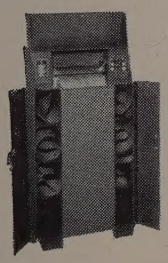

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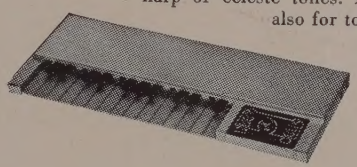

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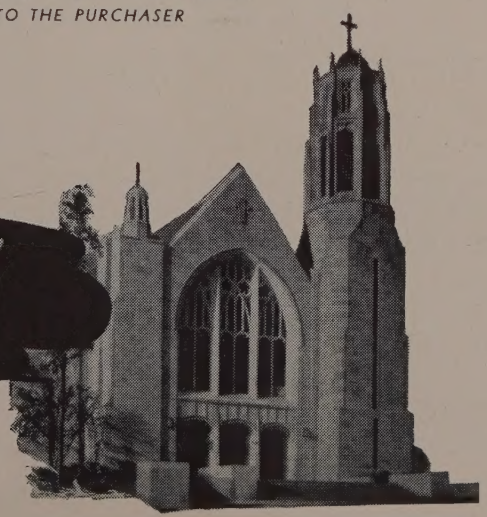

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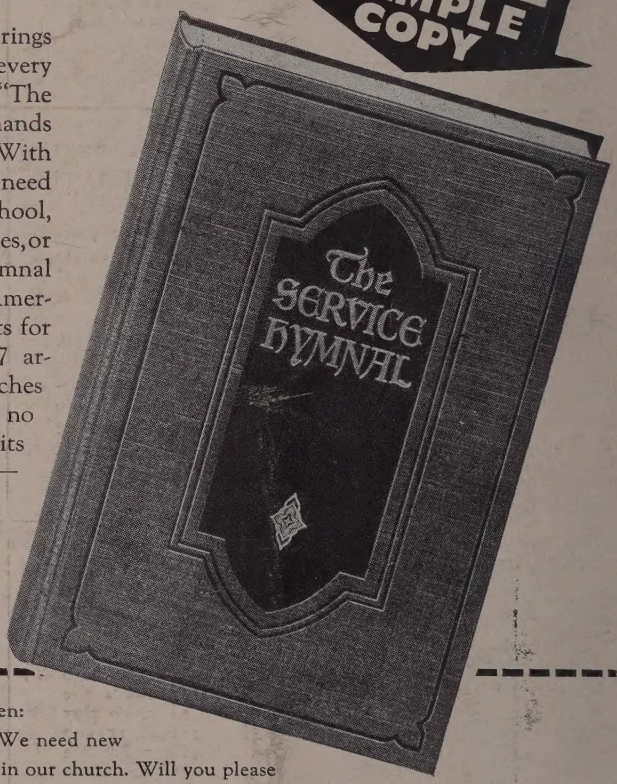

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